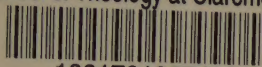


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THE  
JOURNALS

OF

WILLIAM CLOWES,

A

Primitive Methodist Preacher;

CONTAINING

CHRONICLES OF EVENTS RELATIVE TO HIS UNREGENERATE STATE, HIS  
CONVERSION TO GOD, HIS CALL TO THE MINISTRY, THE COMMENCE-  
MENT AND PROGRESS OF THE PRIMITIVE METHODIST CON-  
NEXION, AND TO HIS ITINERANT LABOURS THEREIN  
FROM THE YEAR 1810 TO THAT OF 1838.

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## INTRODUCTION.

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COURTEOUS READER,

I HAVE been induced to publish the book before you by the solicitations of many of my friends, and the hope that all who read it may be spiritually benefited. I beg that you will read it with candour, as my skill in composition is limited; as I did not write it originally for public but private use, and was hence uncaredful of the correct spellings of the Christian names of persons, and the proper names of places, some of which may therefore be incorrectly spelt. As I have not had much aid from any of my friends, except Mr. J. Davison, now in Scotter circuit, and as the book has gone through the press without either my inspection or his, and with but slight inspection from any other person, I expect you will find many errors, though none affecting the facts of the book. I must apologize for the pages being headed the "Life of W. Clowes," instead of "the Journals," &c., as in the title page, and for the use of the third person in the headings of the chapters instead of the first, as in the other parts of the book. These incongruities were overlooked till several sheets had been printed, when it was thought

uniformity would justify their continuance in the first edition. I shall feel obliged if discoverers of errors will in their book-order letters to the General Steward enclose corrections on slips of paper to the address of the Connexional Editor, who has engaged to furnish therefrom errata to such copies of the book as may be issued after the supplying of the first orders. That God may be the eternal portion of the readers and the writers of the following pages is the sincere prayer of

Yours, in Christian affection,

WILLIAM CLOWES.

# LIFE

OF

## WILLIAM CLOWES.

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### CHAPTER I.

Birth—Parentage—Death of Parents—Bound apprentice—Youthful follies—Becomes addicted to dancing—Marriage—Leaves the country—Singular adventures—Arrives at Warrington—Returns to Tunstall—Daring impiety at the Market Cross—Goes to Hull, in Yorkshire—Continues reckless—Imitates, with companions, the press-gang, crosses the Humber, and alarms the town of Barton—Fights a battle—Captured by the press-gang—Makes his escape—Recaptured, and set at liberty—Leaves Hull, and arrives at Tunstall.

IN the town of Burslem, in Staffordshire, on the 12th day of March, 1780, I entered on the scene of probationary existence. I was the son of Samuel and Ann Clowes. My father was by trade a potter, which business has long been pursued by a considerable part of the population in this district of the county of Stafford.

My mother was a daughter of Mr. Aaron Wedgwood, an extensive manufacturer in the pottery department, in conjunction with Mr. William Littlor. In 1750, the manufacture of the white stone ware was carried to a high state of improvement; and by them after-



wards the first china-ware was made at Longton, near Stoke. Messrs. Thomas and John Wedgwood, cousins to Mr. Aaron Wedgwood, in 1740, built the largest house in Burslem, to which was given the name of the "Big House;" they also in that town built the first manufactory, which was not covered with thatch.

My father, in the early part of his life, became pious; but in consequence of reading a pernicious book, and yielding to temptation, his heart departed from the Lord: and during the remainder of his life, until his last illness, excepting at intervals, he was wild and dissipated. The illness, however, to which he became subject, and which was of a lingering character, allowed him opportunity to reflect on the state of his soul, and to seek that salvation which he had lost in the period of health and youth. My father's earnestness in seeking the restoration of God's favour was not in vain; the Lord healed his backslidings, and enabled him, on the margin of the grave, to attest that paradise awaited the arrival of his immortal spirit.

My mother was early trained in a regular attendance on the services of the Established Church; her disposition was amiable, and her morals blameless; but she did not understand the way of salvation by faith; however, after my conversion to God, my frequent conversations brought her to see this matter in a clear light; and on one occasion, whilst a friend and I were praying with her, she obtained the forgiveness of sins by faith in Jesus Christ.

Having, however, to pass through heavy trials, in consequence of her family, and particularly through the conduct of her husband, my mother's love to God grew less fervent; and that constant and believing prayer, which arms the soul with fortitude and true greatness

under sorrows however multiplied, was not so fully exercised. But notwithstanding the partial declension which she experienced of the love of God, she continued to the end of her pilgrimage to trust in the Lord. Her departure from this world of toil and anxiety was sudden; but it was such as to inspire me with a hope of meeting her in heaven, where the righteous are

“Far from a world of grief and sin,  
With God eternally shut in.”

About the fourth year of my age, I was attacked with the small-pox, which nearly occasioned my death. Six years afterwards, I became an apprentice to my uncle, Joseph Wedgwood, whose pottery was near Burslem churchyard. In this service, I was taught to make small plates, and soon grew expert in my new employment. To encourage diligence, the task of making twenty-one dozen a day was allotted to me, which I performed with ease. Occasionally, however, my fondness for youthful diversions drew me into negligence; and my fear of punishment was such, that when only part of my work was done, I entered it as completed: thus making my uncle the dupe of my trickery. After a few years spent in this way, I wished to learn that branch of pottery business called *turning*; accordingly, my uncle Wedgwood's service was abandoned, and I was bound apprentice to Mr. Mear, to learn the newly desired employment. In turning, I was soon deemed a proficient; and, for my encouragement, was paid for all the work extra to that which was due to my master. This arrangement placed a little money at my disposal, a portion of which was spent for some lessons which I had received at a school



in the neighbourhood. Dancing was placed at the head of my amusements, as being the source of my highest pleasure. In this practice I constantly strove to excel my companions; and, shortly, I engaged with others to dance before the giddy multitude for several prizes. When the day of trial came, each performer stretched his ablest powers to bear the palm away from his competitors. It was to me a day of distinguished triumph in the cause of sin and folly; for those who were appointed the judges of our merits declared that all the prizes were mine. Pride and vanity now so inflated my heart, that I challenged the best dancer in England to equal me in my favourite amusement. This circumstance occurring, was the cause of my falling into bad company that more than ever corrupted my life. Associated with dancing, was visiting public assembly rooms, where banquetings, gambling, and fighting ranked among the sins of my youth. In the exercise of the last, my body has often been so beaten, that I have been nearly covered with bruises. Indeed, on one occasion, I was carried out of the room where I had been fighting, apparently dead, and a medical man was sent for to ascertain whether any symptoms of life remained.

My apprenticeship ended about the twentieth year of my age, and on the 28th of July, 1800, I was accompanied by Hannah Rogers, of Tunstall, in Staffordshire, to the parish church at Newcastle-under-Line, in the said county, where we were united in the solemnities of matrimony. The marriage ceremony however, was so carelessly thought of, that, had not a person fastened the church doors, to prevent interruption from the people without, I should have escaped unmarried, and left my bride mortified by disappoint-

ment, and the laughs of the people in the churchyard. My entrance into the married life was not followed immediately by reformation of conduct, for I continued to aggravate and augment my guilt for five years longer, by plunging more deeply into my old sins, and adding others to them. After my marriage, convenience led my wife and me to lodge with her mother, and but a few weeks had passed over before they offended me. Being unable to brook the offence without some kind of retaliation, yet being unwilling to retaliate it by striking them, I struck the wall in the house, then left them, and went to seek work at Warrington, in Lancashire. After having travelled as far as Northwich, where I arrived in a hungry and weary state a little before dark, I knew not whither to go for help or direction: the task of reaching the end of my intended journey that night was hopeless. Thus situated, I was addressed by a man who called me to him, and asked me if I was a potter, for I had a potter's apron on. I told him I was. He then replied, "Then we will have a drink together." My attention was then directed to a public-house, into which I was desired to enter, and to call for a pint of ale. My penniless condition induced me for a while to hesitate; but my new friend removed my hesitation by giving me threepence to pay for the order. He first told me he would follow me into the house, but he was finally induced to accompany me. He then very kindly made me the partaker of some bread and cheese, and a quart of ale. While we were thus regaling ourselves, I told him my case, and that, having heard of a pottery at Warrington, I was going thither in search of employment. Affected with my story, he wished me to keep the threepence which he had previously given me; and showed me

the way leading from the town to the place of my pursuit. Though the hospitable conduct of this stranger gave me feelings of pleasure and gratitude, yet the darkness of the night, added to my non-acquaintance with the road, dejected my mind afterwards. After having walked a few miles, I turned aside into a meadow, intending to make it my bed until the arrival of morning ; but hearing some people approaching, I deferred my slumbers, to ask them where I could meet with a night's lodging. A woman in the company assured me that she could get me accommodated if I would accompany her to a village just at hand. I then very cheerfully became her companion, and on reaching the village was shown to a public-house. Scarcely had I entered the house before I was hurried into the calculation that the threepence given to me a few hours before would be insufficient to defray the charge of the night's entertainment. Policy dictated that my circumstances must be concealed from the host. I therefore wished my conductor a good night, and took a seat as composedly as a sense of my comparative destitution would allow. Presently I was asked what should be prepared for my supper. I replied, I had taken a refreshment a few miles off, and having need of nothing to eat, I would take a pint of ale only ; and then, being much fatigued with travelling, would be shown to bed. Accordingly the ale was brought and was hastily drunk. Afterwards I was shown into a good room, in which was a comfortable bed, but such was the exercise of my mind as to how I should pay for my lodgings, that the comforts of the bed were really almost forgotten. Of the contrivances of the night, the most prominent was, that a few mushrooms which I had gathered on the previous day should be put into a handkerchief and placed

on a table in the sight of the person who should attend on me ; and that, after my quitting the bed-chamber, I should request some tea for breakfast. In the execution of this scheme of deception, in the presence of the individual in question I took another handkerchief out of my pocket, besides that in which the mushrooms were first inclosed, and spreading it on a table, I carefully tied it about the bundle of mushrooms, as if to signify that its contents were of uncommon value. I then intimated that I would take a walk till the breakfast was prepared, and, leaving my bundle on the table to prevent suspicion that I designed not to return for the purpose of defraying the charges of the public-house, I bade a final adieu to the place.

I arrived at Warrington about noon, and the fact of having more money in my pocket at the close of my journey, than at its beginning, was hailed as the result of dexterous contrivance. Immediately on my arrival I hastened to the pottery and asked for work, but was severely tried on being told that workmen were not wanted till Martinmas. Unwilling to have my journey rendered fruitless, I hired to begin work at Martinmas, and received five shillings as fastening cash. The remainder of the afternoon was spent at the White Hart Inn, where, in company with some of the potters, I became intoxicated. The next day I returned to Tunstall, and found all in peace. On a Monday, about a fortnight after this, some of my companions and I went to the wakes at Leek, about ten miles from Tunstall. We arrived about four in the afternoon, and with eagerness we pursued our revelries until the following morning. Then we began to hold a mock prayer-meeting in the public-house, but this extravagance of impiety became so annoying even to the wicked bacchanalians, that they

drove us out into the street. We then repaired to the Cross, in the Market-place, and resumed our unhal-  
lowed employment ; and to enliven our mockery, some,  
while professing to pray, used cramp sayings ; others  
shouted "*Amen*," and the rest laughed, to denote their  
approbation of the exercises. From the Cross we stag-  
gered to a fresh public-house, and there maintained our  
follies till the next morning, when all our money was  
spent. Still determined not to pause in our career, one  
pawned his watch, and the others borrowed two guineas  
of the sergeant of the 55th regiment, and one guinea of  
the sergeant of the Artillery, both of whom were re-  
cruiting for soldiers. These sums were obtained on  
the condition that if not returned by Saturday evening  
we should be taken into His Majesty's service. Having  
thus secured a fresh supply of money, we went on in  
our wicked course until Thursday night, and then each  
of us retired to his home.

In a fortnight afterwards, accompanied by my wife,  
I started for Warrington, to work at the pottery, ac-  
cording to agreement. While I remained there, which  
was till nearly the close of the following year, my con-  
duct underwent no improvement. From Warrington  
I returned into Staffordshire, and continued to aggra-  
vate my guilt by taking new tours of wickedness.

Having heard of a new pottery at Hull, in Yorkshire,  
I next made it the object of my pursuit, and was soon  
employed by its owner. There I might have accumu-  
lated a fortune ; for at some branches of my work I  
could earn a pound a day. So unlimited was my  
prodigality, however, that, instead of saving, I plunged  
into debt. Dancing, singing, drinking, and fighting,  
occupied the chief share of my time.

As long as I remained at Hull, the press-gang

was unusually vigilant, and wherever it appeared, it excited great consternation; for the pressing of men to serve the navy was very great. Full of daring and reckless exploits, several of my associates with myself hired a boat and crossed the Humber to Barton, and availing ourselves of the notion entertained by the inhabitants that we were the press-gang, we threatened to press both old and young, and thereby caused such alarm that the men of the town decamped and hid themselves. The notion of our being the press-gang arose from some of us being dressed like sea officers; I wore a coat and pantaloons of the best superfine, mounted with yellow buttons, which were made according to the orders that pride led me to give the tailor, when I first came to Hull. After having entered one of the public-houses, we began the exploits of folly for which we were well prepared, having amongst our company two fiddlers, two hornpipe dancers, and several singers. Nor did we cease our riot until the next day, when we returned to Hull.

I had not been many days at home, before what I had terrified others with, in my wild career, I was doomed to have inflicted upon myself. At about ten o'clock one morning, being at the Dog and Duck inn, where several officers were stationed, I was provoked to fight. The officers appeared diverted with the combat, nor did I expect that my opponent and myself were soon to become the objects of their seizure. Scarcely, however, had we ended our conflict before we were pressed to go on board of a ship of war which was in the Humber. As the gang was not immediately at hand, we were put into a kitchen, and had we not been removed at the moment we were, I had formed the design of escaping, by ascending a table which stood under

a window whose upper sash was let down, and leaping head first through. Just as I was about to spring through the window, which had I done, I should undoubtedly have been killed, we were arrested by some constables, who led us to the rendezvous. As we were going down High-street, still bent on making my escape, I rushed from the constables and ran up Grimsby-lane into the market place, which was crowded with market people. The constables pursued me, shouting "Stop thief!" but I cried, "It is only the press-gang. I have done nothing amiss." Some attempted to seize me, but others allowed me to pass them without interruption. Thus circumstanced, none stayed my flight; for I turned, twisted, leaped, and ran, till I had eluded all my pursuers. However, being nearly exhausted and greatly fluttered, I entered into my master's china shop, into which I was followed by the constables who had seen me enter. They took me thence back to the rendezvous, that I might accompany other pressed men on board a vessel awaiting our arrival. Mr. Smith, my master, together with the landlord of the inn in which the captain of the press-gang lodged, successfully entreated the captain to grant my opponent and me our liberty. When the captain had pronounced our freedom, he admonished us never to be out of our houses after nine o'clock at night. I then determined not merely to abide by his admonition, but to be out of town before nine in the morning. Accordingly, in a little time after this, I left the town and my debts in it, and at the close of the second day from my leaving Hull, having carried much luggage for eighty miles, I felt as greatly wearied and exhausted as ever I remember to have felt in all my life. However, on the fourth day I arrived at home.



## CHAPTER II.

Strivings of the Spirit in early life—Children's prayer meeting—Convinced of the sin of disobedience to parents—Revival of religion in Burslem—Dances in the town hall—Pierced with feelings of alarm—Rushes home—Father administers to him gin and tobacco—Resolutions—Habit of swearing—Betrayed by an associate—Distress increases—Goes to a place of worship—Unbosoms his feelings to his wife—Takes an oath—Family disagreement—Leaves home—Arrives at Warrington—Breaks his oath—Deep distress—Takes another oath—Associates with racers—Notice of foot-racing exhibitions—Resolutions and oath broken—Misery insupportable—Terrible dreams—Reading in a prayer book about eating and drinking damnation—Invited to a love-feast—Curious affair with the door-keeper—Views and feelings in the love-feast—Attends a prayer meeting—Mighty influence—Converted—Remarks.

WITHOUT detaining the reader with a detail of many singular adventures which took place in my early history, I may now proceed to narrate certain circumstances preliminary to my conversion to God. That most eventful of all circumstances which took place, was preceded by repeated strivings of God's Holy Spirit, even in childhood. I was convinced that I was a sinner. When I was about ten years old, I remember being in a prayer meeting conducted by Nancy Wood, of Burslem, in her father's house, principally for the benefit of boys and girls, and at that meeting, being clearly convinced of the sin of disobedience to my parents, I wept bitterly, and resolved henceforth to be obedient. I had scarcely returned home when my father, though ignorant of what had taken place, put my resolution to the test by desiring me to go on an

errand to a neighbour's house in the dark ; few things could have tried more the strength of my resolution than this command. My father's wish was, however, promptly complied with, and the consequent pleasure amply compensated my having overcome the fears I had experienced in accomplishing the errand. Obedience to my parents, alas ! was practised for a very short time ; my vows were soon forgotten, and I quickly became careless and undutiful towards them.

At a subsequent period a revival of religion took place at Burslem, when my convictions were such, that had an experienced Christian taken me by the hand, I have no doubt that I should at that time have been converted ; but being young, I passed unnoticed, and soon lost those convictions. The next visitation which I had was in the town hall at Burslem, in which I was one of a party assembled to dance. I had hardly taken a step in the exercise, ere God impressed me with the consciousness that my life had been spent in flagrant sin ; great distress of mind followed. I there inwardly promised the Lord that I would serve him. Instead of relief, I was alarmed with the dread that if I did not leave the place, the Lord would take away my life and precipitate me into hell ; and therefore without speaking a word to any person, I took my departure from the place, and ran home. Finding my parents in bed, I hastened up the stairs, and told them my alarms. Hastily they arose, and judging that my complaint was an attack of the colic, my father gave me some gin, and the smoke of tobacco, which were conveyed down my throat. My father was not, however, the physician that I needed, and hence his remedies only added affliction to my bonds. Rendered sick in soul with a sight of my sins, and sick in body

by tobacco smoke, and tortured by the anticipation that hell was opening to receive me, I was really a most miserable object. I wished my mother to pray for me, but she admonished me to pray for myself. Accordingly I began, and promised the Almighty that if he would spare my life, I would give body and soul to his service; finding myself a little relieved, I retired to rest. Powerful as this visitation was, by associating with my numerous acquaintances the recollection of it, and the promises it induced, grew less vivid, and again I became forgetful of God and his ways. I however felt fully that sin and misery were always linked as companions, and to avoid the infliction of so much of the latter, I had thought marrying would have been a good experiment, as I judged I should become more detached from the company of my worst associates; added also to this was the resolution to take only half a pint of ale a day till I had conquered my proneness to intoxication. To cure myself of the habit of swearing was a work also which I had thought often about. I remember having had once, after an awful swearing fit, so much horror of mind in consequence, that I wondered whether any other person experienced similar feelings or not, and immediately asked one of my companions, privately, if he had such feelings as I, after swearing. Instead of giving me a secret reply, as I expected he would have done, he exposed my question to the company present, and called me a fool, and having uttered a horrid oath, asked me if I was going to turn Methodist. This treatment made me blush; but being unwishful that the company should believe that I had any Methodist feelings, or was likely to be one, I made a witty remark to end the matter.

After having felt great dislike for my faintheartedness,

because I could not, like others, swear without strong remorse, I now purposed to be more brave. The Spirit of God, notwithstanding, attacked me with augmented force, and constrained me again to attempt to alter my conduct. On one occasion, after a plunge of dissipation, I was so assailed with perturbation and disquietude, that I formed a resolution to go to the Methodist preaching.

Visiting a place where religion was the chief subject of consideration had been with me a thing of rare occurrence, and consequently my presence excited more than ordinary surprise and conversation. At another time, when I was in my house, conviction wrought so powerfully in my soul, that I burst into tears. My wife and her parents having observed my emotion, were anxious to know what had befallen me. In a day or two after this I determined to disclose the cause of my distress to my wife, and, in order that I might have a fitting place and opportunity, I persuaded her to take a walk with me along the canal side. As we went along, I told her, with tears in my eyes, that I was anxious to serve the Lord, and regularly to attend the Methodist chapel. But thinking I was either foolish or going insane, she replied that if we became industrious as some around us were, there was no necessity for any thing more, especially of crying and going to chapels. The coldness with which she treated my proposal, caused me to say little more on the subject. I resolved, however, to serve God, and that I might avert the wrath which I felt more than ever hung over my head, I went to my house at Burslem, and having taken hold of the prayer-book, or the Bible, I took an oath before God, that I would cease drinking to excess, and refrain from other crimes. The taking of this oath was secreted

from every friend. Not long after this, having received an offence from my wife and her mother, my anger rose to such a pitch, that I revenged the offence, as before, by striking the wall of the house. I then went to my mother's, and, as I thought I could not serve God at home, I determined to leave that part of the country. Unknown to my mother, I took her prayer-book, and, without a penny in my pocket, commenced my journey. In my ramble I occasionally sat down to rest my weary limbs; and as I sat and read in the book I had with me, I wept much. Arriving at last at Warrington, I hired myself to a master, some of whose servants accompanied me to a public-house kept by one of them. I knew not that it was a public-house till I had entered it. A quart of ale was soon called for, of which it fell to my lot to have to take a drink. Holding the pot in my hand, the following interrogatives occupied my thoughts. "My oath is upon me, what shall I do?" Looking at me, the men were crying, "Drink." "Shall I tell them my oath?" Resolved to keep secret my perplexity, I yielded to the temptation; and though I trembled, I ventured to drink; and hardly had the pot left my lips, before I thought my damnation was sealed. I then gave the reins to my passions, and was led captive by the devil at his will. After remaining for some time in this bondage, I made another effort at reformation, by taking another oath in a manner similar to that which I had done before, telling no one of the matter. For a while I was firm, but alas! the devil again prevailed against me, and resolutions and oaths, made in my own strength, were borne away like the morning cloud. One of my fellow-workmen having engaged to run a race with another for a wager, I, along with several others, was drawn into the foolish adventure.

The way in which these exhibitions were got up in our neighbourhood at that time may require a passing notice.

In the first place, the combatant, after receiving a strong purgative, was placed between feather-beds, and whilst some held down the corners, others got on the top to press upon the individual so enclosed, with all their weight. Thus the person was made to perspire in the most profuse manner; he was then taken, rubbed, and dressed in flannel next the skin. Then the individual had to be fed with slices cut from legs of mutton, about half cooked, and to drink *old ale*. This was his diet for three weeks or a month. In "breathing" or training him before the day of trial, the racer was put to bed for an hour, then he had to go to the course dressed, and weights in his pocket; these weights were afterwards laid aside, when the racers made their appearance together; and then the only clothing they wore was a pair of drawers; thus they stood at the head of the course ready to bound forward with the utmost celerity.

The ground was usually marked out by three lines drawn and fastened on stakes, driven into the ground. The two outward lines were for the purpose of keeping off the crowd, and the middle one to prevent the racers running before each other. It was while assisting to get up one of these foolish exhibitions, my oath was again obliterated from my soul, and every shilling that I possessed was expended and lost; for my fellow-workman, as a combatant on the occasion referred to, was defeated; and then I appeared to myself, what in truth I really was,—a poor, disappointed, and unhappy mortal. Indeed it could not be otherwise with me than a constant failure, from the course adopted, labouring to serve God in my own strength. What broken resolutions and

abortive efforts at reformation and amendment does my history furnish!

At Hull, the Almighty God, by his most blessed Spirit, wrought upon me in such a manner, that I expected every moment, for the space of two hours, my soul would have been hurled into hell. I cried then for mercy, and promised God if he would spare me, I would love and obey him with all my heart; but in a few days I was the same reckless, violent, and miserable creature. And at another time, under feelings of terror, I prayed that if God would carry me in safety to my native place, I would then serve him; but no sooner had he preserved me safe to my journey's end, than, among my old companions, my promises were forgotten in acts of rebellion. Before my conversion to God, the internal misery of which I was the victim was in many instances almost insupportable. Sometimes I used to walk in solitary and unfrequented places, wishing that I was a bird or a beast, or any thing else that was not accountable to the tribunal of Heaven. Sometimes in sleep in the night I have been agitated with terrible dreams, and starting up, I have been afraid of looking out of my bed, supposing the room to be full of devils and damned spirits. Occasionally I have broken out in strong perspiration, and wished for the light of day in order that I might drown my distressing convictions with strong drink, and in singing the drunkard's song, which begins with the words:

"Come, push the grog about,—strong beer drowns all our sorrows."

Well I remember how conscience used to lash me, when I used to sing this song, and with what power and force those words were occasionally applied to my soul, "For all these things God will bring thee to judgment."



The deliverance of my soul from the heavy sorrows that oppressed it, was preceded by a circumstance in which may be traced the finger of God : it occurred about a fortnight prior to my conversion. In taking up the prayer-book to read, that passage in it powerfully struck my attention—"They that eat and drink the Lord's Supper unworthily eat and drink their own damnation." This made a deep impression on me at the time, and I resolved that, wicked as I was, I should never do this thing ; for I conceived this to be the sin against the Holy Ghost which was unpardonable. The Sunday following, a neighbour of mine called upon me, and asked me if I would accompany him to Burslem, to a preaching. Well, thought I, it is dark, I shall not be seen ; accordingly, I assented to the proposition of my neighbour, and went with him. After preaching was concluded, and the congregation was dismissed, it was announced that there would be a love-feast immediately, and that the members of the Society would be admitted to the meeting by presenting their Society tickets to the door-keepers. The individual who was my companion on this occasion, asked me if I should like to go into the love-feast. I inquired of him what the meeting was for, and what the people did ; for I was totally ignorant of such matters. The man, however, replied, that if I wished to go in, he would go home, and I should have the ticket which he had borrowed of his mother-in-law, for the purpose of getting in.

So, feeling inclined to see this meeting, and my curiosity being thus excited, I took the ticket, and with it directions how to act, in order to gain admission. The person told me, in showing the ticket to the door-keeper, I was to cover the name written upon

it with my thumb, and just let him see the alphabetical letter, and thus I should be allowed to pass on into the chapel. Accordingly, we both went up to the chapel door, and my companion, observing that the door-keeper, instead of giving a rapid glance at the presented tickets, took them out of the hands of the individuals, and examined them minutely, said to me, "Come, we must go home; I see neither of us can get in." But, at the moment, I neither felt any disposition to return, nor to give my friend his ticket back; and, just as I stood in this undecided state, a puff of wind came, and blew the door-keeper's candle out. In a moment, I presented him my ticket; but on taking it into his hand, he called for another light, and just as he was going to read the ticket, another puff came, and away went the light a second time. The man being fluttered and disappointed, hastily pushed back the ticket into my hand, saying, "Here, here, move on." So I passed on into the gallery of the chapel. I was no sooner seated than I felt disturbed with a variety of thoughts. I thought, "What shall I do here? How must I act amongst this people?" I, however, concluded in my mind that I would sit still when the people did, kneel when they knelt, and regulate matters as well as I could in this way, taking care to be always on the watch. The service had only proceeded a short way, when I observed, to my uncommon surprise, certain individuals going round, and handing bread and water among the congregation. Immediately the thought struck me like lightning—"This is the sacrament!"—and what I had read in the prayer-book respecting eating and drinking it unworthily rushed in upon my mind, and shook me from head to foot. I glanced rapidly round on the people to see if there were any that

did not receive ; that if there were, I should do as they did, and thus I would escape the damnation threatened ; but to my anguish and distress I observed every individual partook. At last, I thought, “ Well, if I take it as these people do, and never commit sin afterwards, but serve the Lord, it will not be eating and drinking unworthily.” So I prayed to God in my heart, that if this was a good thought, he would give me peace of mind. I therefore received the bread and water in the love-feast, under the idea of the sacrament, persuaded that, if I sinned after this, I must be damned to all eternity. So ignorant was I, at this period of my life, of religious things. From this time, however, I became conscious of a stronger power working in my soul, and I resolved, with my besetting sins, to give up my wicked companions, and to attend religious meetings. Now it was that I began to see the folly of trying to serve God in my own strength, and clinging to the society of dissipated and ungodly associates. The pall of spiritual darkness with which my soul had been so long enveloped, was about to be withdrawn. Some rays from the eternal Sun of Righteousness had already fallen upon me ; for, on my return from the love-feast, I told my wife where I had been, and what I purposed to do in future. She said nothing in opposition to the determination thus expressed ; for she saw by this time that if I held to my purpose it would be to her own advantage. Indeed, I am persuaded, had she zealously supported me in my wishes to change my practices, and had any pious individual taken me by the hand at the period of my marriage, my conversion to God would then have taken place ; but in a certain sense I might adopt the language of inspiration, and say, “ No man careth for my soul !”

On the morning subsequent to the love-feast, (to which reference has been made,) I went to a prayer-meeting which commenced at seven o'clock. The meeting was what some would term a noisy one, but I was not affected on that account; I felt I had enough to do for myself. The power of Heaven came down upon me, and I cried for help to Him who is mighty to save. It was towards the close of the meeting, when I felt my bands breaking; and when this change was taking place, I thought within myself, What is this? This, I said, is what the Methodists mean by being converted: yes, this is it—God is converting my soul. In an agony of prayer, I believed God would save me,—then I believed he was saving me,—then I believed he had saved me, and it was so. I did not praise God aloud, at the moment of my deliverance; but I was fully persuaded that God had wrought the glorious work—that I was justified by faith, and had peace with God through Jesus Christ. Accordingly, when the meeting was concluded, some one asked me how I was going on. I instantly replied, “God has pardoned all my sins.” All the people then fell upon their knees and returned thanks to God for my deliverance. Thus, sorrow, which had continued for a night, passed away, and joy came in the morning.

This memorable occasion, on which I entered, as it were, on a new period of existence, and began to live a new life, occurred on the morning of January 20, 1805. I had lived according to the course of this world, during a period of twenty-four years, nine months, and eight days. For plucking me as a brand from the burning, to Jehovah be tendered acknowledgments of praise and glory for ever and ever.—Amen.

### CHAPTER III.

Peculiar temptations—Advises with Mr. Steel—Temptation dissolved—Another temptation—Love-feast at HARRISEHEAD—Deliverance—Daniel Shubotham—Grows in experience—Determined to abandon the Volunteer corps—Great opposition—Conversion of his wife—Pays old debts—Restitution—Begins a system of domestic discipline—Seven practical regulations adopted—Remarks thereon—Expected to fall at the time of the wakes—Fasts and prays during the wakes—Reproves the wicked—Woman overhearing him pray, abandons the resolution to drown herself—Means of grace attended—Participates of grèat spiritual enjoyments.

Nor long after my conversion to God, I was called to pass through several heavy trials, in which my new principles were fully tested. The first trial occurred at the class meeting of Mr. James Steel, the first I ever attended. An individual, who had been but lately brought into the liberty of the gospel, in stating his experience, observed that he had given up his faith, and that it had been occasioned by hearing an old professor say, "Many people deceive themselves, by thinking the drawings of the Father to be conversion." As I listened to this statement, the devil applied the old professor's remark as applicable to myself, and immediately a horror of darkness came upon me, and I concluded that I was a deceived man. Thus my faith gave way, and unbelief prevailed; but it shortly occurred to me, If I am not right, I will begin with all my heart to call upon God to make me so. But the devil in a moment struck like a thunderbolt into my soul the awful thoughts, "It is now all over; thou hast sinned the sin against the Holy Ghost, and in lying to the Holy Ghost, by telling the people thou art

pardoned, whereas thou art not." Under these powerful temptations, my heart almost died away within me like a stone, my strength departed, and I was told I looked the very image of a corpse. When the class meeting concluded, I resolved to acquaint Mr. Steel with my distress. Accordingly, I accompanied him on the road homewards, and told him all that had perplexed me. When I had done, he replied, "It is an old tale of the devil's; as to sinning against the Holy Ghost, before I could do that, I must first know what the sin against the Holy Ghost was." Well, thought I, if I am ignorant of it, I hope he will not tell me what it is. However, after giving me some words of advice and encouragement, and telling me to pray, and that God would deliver me, we parted; but I returned homewards with a heavy heart, and also oppressed with bodily affliction. I continued fervency of prayer, as my friend had encouraged me, and, blessed be God! on the Thursday evening following, about seven o'clock, whilst calling on the Strong for strength, the glorious power came down upon my soul, and such was the manifestation, that I instantly sprang on to my feet, and shouted "Glory! glory!" with all my strength.

My wife tried to stop me in vain, by telling me that the neighbours would hear me, and would conclude that I had gone beside myself.

Another trial which I had to combat was as follows: I was borne on the wing of constant praise, from the period that I was delivered from the last temptation, rejoicing evermore, praying without ceasing, and in every thing giving thanks; and whilst I stood at my work singing the hymn,

"There on Mount Zion we shall stand,  
Crowns on our heads, and harps in our hands,"

it was suggested to my mind, "Thou shalt be above the angels and God himself." I immediately said, "How can I have such a thought as this? I have no desire to be exalted above God, or angels, or any of God's creatures." The devil instantly struck me with the thought, "Now thou hast committed the sin which induced the Almighty to drive the rebel angels out of heaven into the blackness of darkness for ever and ever." This temptation overwhelmed me in a most distressing manner; under its power I became so prostrated in my soul, that I thought I could not live much longer; the strength of my body in a measure departed, so that I could neither eat, nor drink, nor go on with my work. On putting on my coat to go home, I recollected that I had promised the overlooker to do a certain quantity of work, and that the quantity was not done; I therefore found myself in a very distressing dilemma. I was in a low state of mind and body through temptation; I had pledged myself to accomplish a certain task, and my promise had the same binding effect upon my mind as if I had taken a solemn oath. I therefore began, and though it was at a very late hour, I fulfilled my promise made to the overlooker.

The next day, hearing that there was to be a love-feast held at Harriseahead, three miles from Tunstall, I mustered strength to go thither; and, blessed be the name of the Lord God! in that meeting the clouds of darkness and temptation which had settled on my soul were dispersed, and the flame of God's love expanded throughout all my powers; both body and soul rose in strength and majesty. I shouted "Glory to God" in the meeting with all my might, telling the people what God had done for my soul. The praying souls entered



into the faith, and the place was filled with the glory of God. Believers greatly rejoiced, and tears of joy rolled down the cheeks of numbers of the people.

This meeting, which was held January 27th, 1805, was rendered memorable to me, not only on account of a glorious deliverance from darkness and temptation, but on account of another circumstance, which was, at this meeting my acquaintance with Daniel Shubotham first began, of whom I shall have afterwards to speak in these memoirs of my life.

It was from this period that I began to see more clearly the nature of the devil's temptations, and the character of those manœuvres he adopts in entangling the souls of men. I likewise began to acquire a knowledge of those spiritual tactics, in the exercise of which the great devil of hell and his legions may be successfully resisted, routed, and the battle turned to the gate.

Another trial, of a different description, which I had to combat, it may be now necessary briefly to detail. Being a soldier in a volunteer corps which was commanded by my master, I resolved to withdraw myself from the corps. My reasons for this measure were :

1. The danger of being drawn into sin, by the example or solicitations of the men with whom I was thus associated ; and,

2. I thought I could more profitably employ my time in religious labours than in military exercises.

Accordingly, I gave notice to my captain what I had determined on ; he immediately acquainted my master, who directly sent for me. When I went to him in the counting-house, he no sooner saw me than he began to swear, and exhibit strong passionate excitement ; and addressing me with an oath, said, " What a sanctified

look you have! I hear you have turned Methodist." I replied, "Yes, sir." He said, "How long will that last?" I said, "To the end." He replied, "How can you tell that?" I observed, "No man ever trusted in the Lord, and was confounded." He said, "No?" I said, "No." He then stood a minute apparently at a loss what to say, or what course to adopt. At last he broke forth in a storm of blasphemy and rage, declaring he would make me come back into the volunteers. I told him I did not intend to do so. He then said he would turn me from his employ; and he withdrew out of the counting-house, cursing as he went. I then went and laid the whole matter before the Lord in prayer, and I felt blessed with a holy assurance that God would stand by me; and if banished from my employment, I believed God would open for me another door; so I proceeded tranquilly to my work, having committed myself to the direction of God. My master began immediately, and compelled all his workmen to enter the volunteer corps; but with respect to me, he never said one word on the subject afterwards.

Before I leave this matter altogether, I may remark, how reluctantly the devil relaxes his grasp of a soul, and what efforts he employs to entangle those again who have been led captive by him at his will. It was customary for my master to give a feast to his men at Martinmas, on beginning a new year of service. Dancing usually follows on these occasions. My master and I danced at one of these feasts, and he was so much taken with my superior dancing, that hearing some copper sound in my waistcoat pocket, he swore, and cried, "Throw it out; throw it away; I will give you gold for it." But how changed his pleasure and

admiration of me after turning to God ! He expressed his disapprobation of my conduct with bitterness and violence, and threatened to turn me from his employ. Thus the devil and the carnal mind are ever at enmity against God.

I was never annoyed again from this quarter on account of my religious profession, with but one exception, which was while at my work one day singing, "My soul is full of glory." The master came to me and the looker-over, and swore I should sing no more, for they could not write in the counting-house for me. I immediately reproved them for swearing, telling them of the consequences which would follow such a practice. Instead of wrangling and attempting to defend themselves, they abruptly left me ; subsequently, however, the foreman acknowledged to me, that his practice of swearing was bad, and that it was the effect of passion, and that my way was by far the best. Thus, as the Scriptures say, "Our rock is not like their rock ; our enemies themselves being the judges."

It was about this period that God in mercy raised up for me a true helpmate at home in the conversion of my wife. She told me in conversation, that she had a hard struggle before she vanquished the powers of hell ; for before she was blessed, when the light of heaven revealed the depravity of her heart, the devil tempted her that there was no God. But one day she went up stairs into her room, resolving that if there was a God, she would never cease crying to him until he fully saved her, and set her imprisoned spirit free. In a very short time, God, who is rich in mercy to every one that believeth, came to her help, and gave her a consciousness that her sins which were many

were all forgiven, and she greatly rejoiced in God her Saviour.

She observed to me, when mentioning those circumstances, how often she wondered why I continued to pray so long on my knees for her; but she had hesitated to say any thing to me by way of disapprobation, for fear of turning me from the Lord. But now the whole matter was clearly understood. When God so powerfully wrought upon her mind, she saw and felt the need of praying, and praying in an agony, continuing "instant in prayer." Thus, blessed be God, I had prayed for her when she saw no need of praying for herself; but when that need was made to appear to her, she then pleaded with God in the manner described; and it was not in vain, for faith and prayer ever storm the sanctuary of heaven, lock the bottomless pit, and bring God and angels down to the earnest pleading and believing soul. "All things are possible to him that believeth."

When matters by the mercy and goodness of God were brought to this happy issue, both of us converted to God, and bound for the kingdom, we began the very necessary works of paying our debts and making restitution, both at home and abroad. This course adopted was a matter of surprise to many, and in the minds of numbers it was demonstration sufficient that we were changed individuals by the grace of God, and that religion not only inspires a proper sense of justice in the soul, but leads to the performance of every other good word and work. My creditors to whom I stood indebted had long given up their debts as wholly irrecoverable. However, I can truly say, their pleasure in receiving could not be greater than mine in paying.

In my exploits at Hull, to which reference has been made, I stated that when I decamped from that town, I left my debts in it. I now resolved to liquidate these debts, as well as those contracted in my immediate neighbourhood. Because these debts were of old standing, and contracted in my wicked state, I did not think I could retain the favour of God, or prosper in religion, without discharging them all. Accordingly, when I remitted the money to my creditors at Hull, I told them in my letters that God had converted my soul; and the individuals believed what I said in the matter, as I had furnished them with one description of proof, in confirmation of what I asserted. And afterwards, when in the providence of God I went to that town as a missionary, to preach the gospel, in going along the street one day, I was saluted by a person that knew me in my carnal state, when in Hull before, and in whose sister's house I had been accustomed to revel and run into debt. The person in question told me he was glad to hear of the change that had taken place in me, and that his sister told him she had received money from me out of Staffordshire; that she had now retired from business, and would be glad to have an interview with me. He also observed, that it would give him very great pleasure if I would have the kindness to call upon him for the purpose of profitable conversation.

This individual was a member of the Society of Friends, or, at least, worshipped with them; and among many of his acquaintances, he spread abroad an account of my proceedings. On a review of this particular passage of my history, I have often blessed God that he gave me a religion of such an order, that enabled me both to burn and shine, to love God with all my

heart, and to act uprightly towards my fellow-creatures. And on the other hand, had I not proceeded in this scriptural course of conduct, already referred to, but sheltered myself under some vain *plea*, how should I have lifted up my head in the town of Hull, when afterwards I visited it on my missionary labours? But, blessed be God, I was enabled to enter the town in the name of the Lord; all was clear before me, and my way became fully open, by doing justly, loving mercy, and walking humbly with my God.

Having lived so long according to the course of this world, without any domestic order or regularity, I now began to form a system of discipline, to which I purposed forthwith rigidly to adhere; the following were the principal features of it:—

1. I resolved that I would labour in my calling from six in the morning until six in the evening, that I might have sufficient time for serving God, and for attending to every duty in its proper course.

2. That my dwelling-house should be opened for different religious meetings.

3. That whenever my family assembled at meals, I should first pray for God's blessing.

4. That before leaving my home on any occasion, to retire for a short period to pray; and to observe the same after entering the house.

5. That when I was necessitated to take my meals with me to my work, to pray, before partaking of them, in some retired place.

6. That all beggars that should call at my door, before being relieved, should first be invited into the house, and prayer made in their behalf; and all who should call on any other account.

7. That, as a householder, I would take every oppor-

tunity to reprove sin, and warn my neighbours of the wrath to come, exercising prudence and caution in all my movements.

In carrying out these regulations into practical effect, I soon found business to increase upon my hands ; for under the second regulation adopted, we soon instituted two public prayer-meetings, two class-meetings, and a band-meeting. The prayer-meetings were soon crowded to overflowing, every part of the house being filled, and every room also, the pantry not excepted. God saved souls at those meetings, yea, in every room of the house, and in the pantry also. They were mighty meetings, times of refreshing from the presence of the Lord. I found the third regulation to work well ; for in praying before meals, if any were called away by business, or were necessitated to retire on any account, before all were done at table, they were at liberty to depart without hurry or disorder, and without any omission of duty towards God, that having been already attended to ; and I have found this course to be the best up to the present period of my experience.

With respect to the fourth regulation, praying before going out, and coming in,—this I have found useful. I remember one day on coming home very wet with rain, I was tempted by the devil to omit this practice, on account of the supposed danger that I should take cold ; however, I broke through the temptation, and persevered, and whilst kneeling on the stairs, the flame of heaven burst so mightily into my soul, that I rose and shouted glory for about two hours. The neighbourhood was all on a move, and the people crowded round the door. The most of the people concluded I had now become deranged, and some, that were considered as the most *knowing* in the neighbourhood, were sent into



the house by the others to put certain questions to me, in order to ascertain whether or not I was capable of answering in a rational manner. Knowing some of these to be wicked men, I instantly started from my seat, and, closing the door, I desired them to fall upon their knees; and when they knelt, I cried to God to arrest them; at once God struck them with his power, and they became so terrified, that they jumped up, and rushed out of doors. I shouted for victory, and my shouting and believing were not in vain, for one of these individuals never afterwards shook off the impressions, until God saved his soul; and he is now with us as a leader and local preacher.

In the working of the fifth regulation, very often when I have retired to a secret place to pray, before taking my meal, the bell has rung the second time to begin work again. During these seasons of retirement I have been so absorbed, that the time has fled unconsciously, and I have fasted all day; but I had meat to eat that the world knew nothing of.

With reference to the sixth regulation, which bound all beggars to pray before they were to be relieved, I found it to answer the purpose well. When persons of this class called, I immediately invited them into the house; they usually appeared highly pleased, but I told them to get down upon their knees before I could do any business with them. What dismay many of them would often exhibit! and in many cases it was not without considerable difficulty I could get them to comply; but in every instance, even in those in which the beggars refused to comply with kneeling, I always knelt down, and prayed to God for them. Many of the poor wanderers have often trembled on these occasions, and received good to their souls; others, some-

times before I have ceased praying, have been glad to *hobble* out of the house without an alms. But I never suffered them to depart, if I could prevent them, without giving them something, lest they should report that my practice of praying was only to save my pocket, and should thus reproach the cause of religion.

Making it a regular habit of praying with visitors, I found to be profitable; for those that did not love prayer, but whose element it was to *gossip* and retail the news of the day, soon ceased their visits; and those that loved the exercise of prayer, and to discourse on the things of God, were glad of an opportunity of coming under my roof. Thus the pure stream of the water of life rolled on in one unbroken current from day to day. The last regulation that I brought particularly to bear, required, in many instances, the muster of no ordinary fortitude, energy, and decision. In carrying it out, I frequently went out, expostulated, and reasoned with the sabbath profaners, the butchers, bakers, barbers, grocers, publicans, and others, who carried on their worldly transactions on the Lord's day. My conduct in these proceedings often subjected me to heavy opposition and reproach; by many I was considered as absolutely mad: others supposed that I should only go on in this way for a short time; that, as I had been a noted fellow at the wakes, when the next one arrived, I should be brought into my old course; and my anticipated downfall at the approaching wake became so much the topic of conversation, that bettings and wagers took place among the people in the neighbourhood, whether or not I should stand or fall. Matters being in this posture, I resolved to look resolutely to God, claim his promise, and serve him truly, knowing that if I served him continually, he would deliver me.

As these wakes had been to me, in my carnal state, times of feasting and banqueting, I determined by the grace of God that they should be forthwith occasions of fasting and prayer. Accordingly, when the time arrived, I told my wife that I should shut myself up in my room the whole of the day for the purpose of fasting and prayer; and she was to permit no one on any account to disturb me. After thus spending the day in self-examination and devotion, I went in the evening to the prayer-meeting. The day following I spent in a similar manner, in retirement and prayer; and I can truly say, the pleasure and enjoyment I experienced far surpassed any thing I had ever felt during those periods of carnal festivity. My soul feasted on the hidden manna, and drank the wine of the kingdom. My soul rose in spiritual greatness, and I felt withal such a burning sympathy for souls, and saw their lost and perishing condition with such vividness, that I went into the streets among the licentious and profane, and addressed them in the name of the Lord. The rebels against God were struck with surprise and astonishment whilst I bore witness against them, and cleared my soul of their blood. Indeed, the fire of God's love became so hot in my soul, as frequently to constrain me to shout and praise aloud, as I went along the road. On one occasion I was praising my God aloud, as a happy inhabitant of the rock, (it was near midnight,) and a woman, who had formed the dreadful resolution to drown herself, was actually approaching the water-side for the purpose, when hearing me shouting glory to God, she was instantly arrested in her purpose. She reflected upon the rash and awful deed she was about to perpetrate; and said to herself, "Oh what a wicked wretch am I, and what a happy man is he that shouts and

praises God yonder!" This poor creature was, therefore, mercifully diverted from her intention, and returned home. My soul enjoyed such ecstasy, both night and day, that the time I spent in sleep was comparatively trifling, notwithstanding my daily labours and religious exercises were very great; for, after the toil of the day, I attended a meeting every evening, and usually laboured till my strength failed. My sabbath labours were also unremitting. In the first place, there was the prayer-meeting at six o'clock in the morning; another followed at nine; preaching at eleven; band-meeting at one; preaching at two; visiting the sick at four; preaching again at six; afterwards a prayer-meeting at my own house,—besides reading the Scriptures, family and private prayer, and other occasional duties. In the midst of all this *ponderous* labour, I felt strong, active, and unspeakably happy in God. My peace flowed like a river, and my righteousness was as the waves of the sea. I could adopt the language of the poet, and say—

“How happy, then, are we,  
Who build, O Lord, on Thee!  
What can our foundation shock?  
Though the shatter'd earth remove,  
Stands our city on a rock,  
On the rock of heavenly love.”

## CHAPTER IV.

Removes to a new residence—Visit of an old woman—Daniel Shubotham—Conversation—Day's praying on Mow hill—H. Bourne—Prays on the road with a penitent—Person in Liverpool visits him to get salvation—Spiritual pride—Dialogue—Consultation on the means of a revival—Results—"Theological Institution" established—Exhorts for local preachers—Mr. W. E. Miller—Appointed a class-leader—The Kidsgrove bogget—Remarkable class-meeting—A woman's perseverance—Remarks—On rejoicing evermore—Opinions on gesture.

IN consequence of the vast numbers that flocked to the prayer-meetings at my house, and the blessed results that followed in the conversion of many sinners to God, I now resolved to remove to a much more commodious house, in which the people might be better accommodated. An old woman hearing that I purposed to do this, came up to my house on a sabbath day morning, and knocked at the door. On opening the door, she addressed me, and said, "I suppose you intend to leave this house ; perhaps I shall have an opportunity to take it." I invited her to step in. My friend Daniel Shubotham was with me at the time. I then said to the woman, "Let us kneel and pray." At this the woman appeared much astonished. We however kneeled, and I told the Lord that the woman had broken the sabbath, and that the devil had sent her to tempt me to do the same ; and whilst I prayed that God would take hold of her, arrest, enlighten, and save her soul, my friend Daniel heartily responded, and we had a glorious shout. At the close of the

praying we arose, and she seemed as if thunderstruck; I earnestly exhorted the woman to look to Jesus, and believe in him for salvation, and requested her to come on Monday morning, and I would tell her all about the house. However, I never had the lot to see her afterwards.

On this occasion of my friend Shubotham's visiting me, we had a very profitable conversation about faith and the work of God at Tunstall, Harriseahead, and the neighbourhood. He told me that, at Harriseahead, the work of the Lord moved on powerfully; many of the praying labourers were strong in faith, and powerful in praying exercises; but that in one matter some inconvenience was experienced, and that was, he could not get the meetings concluded soon enough at nights; but he had told them, that they should some Sunday have a day's praying and shouting upon Mow hill, and then they would be satisfied.

As the circumstances of my conversion to God were extraordinary, and as they excited considerable interest amongst the people in the neighbourhood, many persons resorted to me to converse upon them, and on divine things generally. Among others, Hugh Bourne frequently visited me for the purpose of spiritual conversation, which was long before the camp meeting on Mow hill took place. Our conversation on these occasions principally turned upon faith, the inward experience of the things of God, and the nature of a present, free, and full salvation. At this time I thought Brother H. Bourne was a very singular man, for on his visits to my house, for the purposes mentioned, I never could prevail on him to accept of any refreshment, nor to lodge all night, notwithstanding our conversations were sometimes protracted till one o'clock in the morning,

and then he had a distance of three miles to walk home on a road, at that time, by no means a good one.

Many persons also visited me to receive instruction in the nature of the great blessing of sanctification, and to receive advice and encouragement in striving to obtain it,—a blessing, in the glorious experience of which I lived and constantly rejoiced. Many returning backsliders and mourning penitents sought interviews with me ; and I had the happiness to learn, that such interviews were blessed to many.

Whilst at work one day, a man called upon me, and wished me to go home with him, for he was so distressed in his soul that he could hardly live ; his sins were set against him in battle array. Straightway I accompanied him, without putting on my coat ; and pointing him to Jesus as we went along, and directing him to believe just now for pardoning mercy, we turned off the road into a field, and falling on our knees, we cried unto God, and the man was immediately at liberty. I then returned to my work, and the individual went on his way rejoicing.

Another person, who had formerly been my workmate at Hull, as well as one of my wicked companions, having left Hull, and being settled in Liverpool, hearing what God had done for me, and being miserable on account of sin, he asked permission of his master to visit Staffordshire. His master asked him what he wanted there. He replied he wanted his soul converting. The master said he thought he could not spare him for so long a period as his journey would consume ; besides, he thought he might get what he wanted at home, without going so far abroad for it ; that there was a good chapel and good preaching close at hand. The man told his master that he knew all



these things, and that he had tried all the means at home without success, but that if he went into Staffordshire, and saw William Clowes, he believed he should obtain liberty. The master seeing there was no alternative, at last consented. So the man began his journey of fifty miles from Liverpool to Tunstall. The first day he walked to Knutsford, and took lodgings at an inn. Before retiring to rest he kneeled down and prayed for mercy, and immediately God set his soul at liberty, and proved to him that the work, being his, did not depend upon William Clowes. The man, however, walked forwards to Tunstall, praising God, and telling numbers whom he met with on the road what the Lord had done for him. He stopped a short time with me at Tunstall, and then returned to Liverpool, where he died as he lived, in the full triumph of faith.

Other visiters I had, that called upon me on other accounts, such as to give me instruction, and to warn me of the danger of spiritual pride, and of the possibility of being lifted up in consequence of the exalted state into which God had brought me, and the success which attended my labours. One observed, he understood I was on the mount, and the mount was a dangerous place to be on ; that it was necessary I should be humble, for at present I knew but little ; that when I had been twenty-four years in the way, as he had, I should know what trials and temptations were, and what it was to know the heavens as brass to the prayer of the soul. Well, I replied, by being on the mount I understood to be a superior state of holiness ; I understood that great supplies of grace preserved the soul in this superior state of sanctity ; if not, then the less measures of grace received, our spiritual state would be the better secured, which, in the experience of the

things of God, such cannot be the fact. And with respect to twenty-four years' trials, I did not conceive it was necessary to trouble myself on that matter, for it might be God would have me praising him in heaven before twenty-four hours. But if I should live twenty-four years, God will live also, and, according to his promise, he will be to me then what he is to me now,—an all-sufficient Saviour. And with respect to the heavens being brass to the pleading soul, I conceived he was out of the line of faith, for the promise is, "Whatsoever ye ask in faith ye shall receive." True faith constantly realizes a present salvation. I replied, "My friend, I feel the flame burning in my heart just now." Accordingly, I shouted "Glory" with all my strength, and my well-meaning friend appeared confounded, and acknowledged, before he departed, that my way in religious things was, after all, the best way.

It was about this time that several of us at Tunstall consulted together how we might more effectually carry on the work of God in the prayer-meetings, in order to accomplish the grand object of our most anxious desire,—the conversion of sinners to God. We agreed that the person who should first address the throne of grace should believe for the particular blessing prayed for, and all the other praying labourers should respond Amen, and believe also ; and if the blessing prayed for was not granted, still to persevere pleading for it, until it was bestowed. We conceived we were authorized and justified by the Scriptures in praying and believing for certain blessings, and receiving them in the act of believing ; but that it could not answer any useful purpose in the exercise of praying to God, to ask perhaps for hundreds of blessings, and finally to go away without receiving any. Thus Jacob, when he wrestled

with the angel, persevered until the breaking of the day, and his believing and unconquered importunity was successful. The angel said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed," Gen. xxxii. 28. And in the case of Jabez; he prayed, "Oh that thou wouldest bless me indeed, and enlarge my coast, and keep me from evil, that it may not grieve me." And the Lord granted his request. The Canaanitish woman cried after our Lord in behalf of her daughter, but our Lord answered her not at first, yet she cried again and again, until Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt," Matt. xv. 28. And again, the blind men that "sat by the way-side begging, cried to Jesus as he passed, Have mercy upon us, O Lord, thou Son of David. The multitude rebuked them, but they cried the more, Have mercy upon us, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him," Matt. xx. 30—34. Joshua commanded the sun to stand still; but here the prayer of faith induced the Son of God to stand still, he who made the sun. There is also the case of the importunate widow who pleaded with the unjust judge. He would not avenge her of her adversary, but she persevered. "And he said within himself, Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night to

him, though he bear long with them? I tell you he will avenge them speedily," Luke xviii. 1—8.

We thus ascertained that our ground was clear, that whatsoever we asked the Father in the name of Christ he would do it. We therefore began to see *immediate* good done in the name of the Lord, acting in accordance with those views of the word of God which it is calculated to inspire; for seldom a meeting took place but souls were saved and believers sanctified to God. In addition to the prayer-meetings held in my house, there was one held in the house of Brother J. Nixon, and one in Mr. Smith's kitchen on Friday evenings.

I may now take occasion to mention another meeting which was established in my house, the character of which very materially influenced my future religious movements. It was called a local preachers' meeting. It was held in a room in my house every Saturday evening, which I fitted up for the purpose. It was a meeting expressly for mental improvement and for discussing subjects of a theological nature. The course we pursued was as follows: After singing and prayer we appointed a president and a secretary. A written piece was then produced by one of the members of the meeting on some religious topic, original in composition. Then a text of Scripture was announced by the president, on which every one present gave his opinion; then followed a free discussion; then the sense of the meeting was afterwards taken, and recorded in a book kept for that purpose. Prayer was then offered up, and the meeting concluded. A library was established in connexion with this meeting, which was raised by subscriptions, donations, and forfeitures. This meeting was very profitable, and went on very successfully for several years; much intellectual improvement was

gained by the members generally. From this "Theological Institution" many preachers were trained for more enlarged spheres of usefulness than those they occupied before. From it Joseph Marsh, James Allen, Thomas Davison, and others, went out to be travelling preachers. Although I was not a local preacher at the time of the formation of the "Institution," yet as the meeting was held in my house free of any expense, I was included as a member. It occasionally happened, as each meeting took place on the Saturday evening, some of the local preachers would engage me to go out the next day to take their appointments in certain urgent cases. When I went to such appointments, I did not venture to take a text, but gave an exhortation, in which exercise I generally felt greatly blessed.

It was about this period also that Mr. W. E. Miller, the travelling preacher in the circuit, strongly pressed me to lead a class at Kidsgrove, to which I consented. This place, at which there is a large colliery, is distant about two miles from Tunstall; and to attend every week, and especially in the winter season, when the nights were cold and stormy, was not a very easy matter. In a lonely part of the road leading to Kidsgrove, which is skirted by a wood, there wandered a ghost, as tradition and common report asserted. It was called the "Kidsgrove bogget." On my first induction into office as the Kidsgrove class-leader, I confess, when passing the haunted domains of this "Kidsgrove bogget," that I occasionally felt a little fear creeping on me; but, unlike the school-boy with his satchel on his back in crossing the church-yard,

"Whistling aloud to keep his courage up,"

I endeavoured to pray away those fears, and to entrench myself in the power and protection of that almighty

Redeemer to whom all spirits are subject ; and on many a dark and dreary night did I tranquilly pass along, when those who had obtained reputation for courage and bravery would have trembled. Very frequently my Tunstall friends would accompany me ; and on these occasions we used to make the lonely lane to ring with shouts of glory, and singing the praises of God.

The class-meeting at Kidsgrove rose into great vigour and usefulness in a short time, and many of the roughest colliers were brought to God. At one period several of these came into the house where we were holding the class-meeting, some of whom were half drunk, and the house was crowded with people. I hardly knew what course to adopt ; at last I came to the resolution to address both saint and sinner, and to give an exhortation, and then for the believers to speak their experience as they should feel liberty. I then began personally to address the ungodly ; and as I proceeded on this plan, some of them were struck with such terror and alarm that they jumped up and rushed out of the house, and they confessed afterwards that they thought they should have fallen into hell if they had remained any longer in the house, and they should take care not to go to William Clowes's class again. One ruffian was so wrought on that he fell like an ox, and laid quietly under the form till the meeting closed. The meeting being thus tolerably cleared, a mighty shout of glory went through the house ; many that came from the surrounding places to visit our meeting were saved of the Lord. At one time, when the revival was strong, a woman was brought into liberty : some one in the class questioned the reality of the woman's conversion, and insinuated that she was mistaken, but the woman maintained that God had par-

doned her sins. Marcus Bailey, another class-leader at Kidsgrove, brother to Matthias Bailey, a mighty man in faith and spiritual discernment, overheard the woman praying that night in the following manner: "Jesus, they do not believe that thou hast converted me; but do not mind them, Jesus, what they say, for thou hast converted me." The woman persevered in her simple way, and proved to those who had expressed doubts of the genuineness of her faith that her conversion was scriptural. This case shows us that there may be true sincerity accompanied with considerable ignorance and eccentricity, and that believers may in many instances form wrong conclusions on the true state of young converts. Still, in many instances, God bestows the power of spiritual discernment to his faithful people, by which they are able to detect the hypocrite who counterfeits the signs of conversion, and those who, among the children of God, obtain a reputation for sanctity, but who are hypocrites. But such spiritual perception is not the gift of ordinary Christians, but only of those who are taught in the deep things of God—the FATHERS IN CHRIST and the MOTHERS IN ISRAEL. God cannot be deceived; he knows them that are his. God seeth not as man doth: man looketh on the outward appearance, but God looketh on the heart. As I now greatly prospered in my soul, and saw the good hand of God in all my operations, I was uncommonly happy all the day long, praising God from morning till night. On the subject of rejoicing evermore I had an interesting conversation with Mr. W. E. Miller, the travelling preacher, as I accompanied him on the road to Kidsgrove, at which place he was going to preach one evening. He thought it was hardly possible to rejoice evermore. He brought forward Job as an in-



stance ; and as other corroborating proofs, he mentioned some of the martyrs who had greatly rejoiced, but when they came to suffer they failed. I told Mr. M. that I conceived that these were not the standards which we had to go by in this matter. It was necessary for us to go to the law and the testimony. In the 1st of Thess. v. 16—18, it is said, “Rejoice evermore. Pray without ceasing. And in every thing give thanks : for this is the will of God in Christ Jesus concerning you.” And with reference to the martyrs, God never failed to give grace and strength to those that trusted in him. This truth he has declared in many passages in his blessed word. As I thus went on describing the willingness of God to give grace in every time of need, I felt so carried away with the love of God that I shouted and praised him aloud. Mr. Miller then discontinued the conversation of rejoicing evermore, by requesting me to preach for him that evening. At the band-meeting on the Saturday night following, he told the people that in a conversation with me I had been an instrument of strengthening his faith in the Lord. Many, however, of the suggestions and instructions of Mr. Miller were of great use to me whilst he travelled in the circuit. He, for instance, desired me to refrain from striking the form with my hands whilst praying, and to adopt natural and becoming gestures in religious exercises. And I have since been convinced that religion does not consist in bodily movements, whether shouting, jumping, falling, or standing, but in the exercise of faith—in the soul taking hold of God and realizing a PRESENT SALVATION ; and in this most important exercise, that action which is the most simple and in true accordance with nature will always be the most acceptable.

## CHAPTER V.

Associated with others in suppressing sabbath-breaking — String of resolutions adopted—Publican brought up for allowing tippling—Gentlemen tipplers at the head inn, Burslem, brought up—Sessions trial—Wounded in the house of friends—Circuit steward and superintendent of Burslem circuit—Threatened by church rulers—Association dissolved—Mr. Smith's prayer-meeting—Mr. Smith persuaded to check the praying labourers—Four regulations for praying—Mr. Smith's conduct at a prayer meeting—The moving pulpit—James Nixon—Grand prayer-meeting—Appointed to lead a second class—Method of class-leading.

THE next field into which I was called to labour rather extensively, was the suppression of sabbath-breaking, which existed to an awful extent in the Staffordshire Potteries. I was associated with several others in this enterprize; and to accomplish our purpose more fully, an association was constituted of persons resident in Tunstall and Burslem, which met every Monday evening in the house of Mr. Smith, of Tunstall. We got, in the first place, Mr. Riles, the superintendent preacher, to write to the neighbouring magistrate, announcing our object, and soliciting his co-operation. We then drew up a string of resolutions, to which we immediately proceeded to give practical effect. The resolutions were as follows:—

1. That we should use reasoning and expostulation in the first instance, and not proceed to summon parties before a magistrate if milder measures would avail.

2. That we should print an abstract of the law on sabbath-breaking, with the different penalties annexed,

which the different offenders incurred. Also the king's proclamation against vice and immorality. Likewise a sermon by Mr. Wesley on the same subject, from Psalm xciv. 16; and, lastly, the Rev. D. Simpson's "Address to the Mayor and Magistrates of Macclesfield, and every Lover of the Country."

3. That a number of friends should be selected who possessed faith and courage, and proceed through the streets and lanes, towns and villages, every sabbath morning and evening, and enter the inns and public houses, and other places of resort, and bring in their reports to the meeting.

4. That subscriptions should be entered into and paid into the hands of the treasurer, to sustain the prosecutions that were necessary to be conducted; but the money received on account of the informations where the parties were convicted should be given to the poor of the parish, to be expended in bread.

5. That the meetings of the association shall begin and end with prayer, and that *much prayer* should be offered up for God to work with us, and for the magistrates to be firm in the discharge of their duty, that the country might be roused to see the enormity of the evil which was on all hands so formidable, and that as Christians we might no longer sit still and "suffer sin upon our neighbour."

We now got fairly started in our new sphere of action, and soon brought several incorrigible offenders to justice. Many became much alarmed. Others in business, who had been transgressors, were glad we had taken up the matter, inasmuch, as from the practice of their neighbours in selling on the Sunday, they were compelled to do the same or lose their custom.

So that Sunday was equally a day of toil with them as any other day of the week, much against their inclination. As we treated all alike in our proceeding, both rich and poor, and did nothing by partiality, there was very speedily a powerful check put upon Sunday trading, and other violations of the holiness of the Christian sabbath. Many persons of different descriptions sent us donations to help us forward, whilst others threatened our lives if we went any further; but regardless of the most terrible threats and denunciations we went on our way. A case or two may be mentioned as illustrative of the opposition, and the manner in which we persevered through it.

A publican that kept a public-house near the church, and a constable too, was brought up by us. Our friends, on entering the house of the publican, found assembled a number of tipplers; and the publican, who was present in defence of his friends, became very boisterous, and struck one of our people with a great stick, and drove the rest out of doors. When he appeared before the magistrate he told a very ingenious and plausible story. He stated that a number of individuals had been at church at a christening, and that the night being very cold, and their having a few miles to go, they had turned into his house to get a few glasses of warm ale before they started on their journey, and he had brought a witness who would prove his statement to be true.

The magistrate questioned the witness by saying, "How came you to be in the public-house on this occasion?"

*Witness*—"I am one of Mr. B.'s neighbours, and I just stepped down to see him, and take a pint of ale in a friendly way, and what Mr. B. says is quite true in every particular."

*Magistrate.*—"Well, then, I will now fine you three-and-fourpence for that pint of ale; and you have convicted your neighbour Mr. B.; for if those people Mr. B. speaks of were excusable in getting their glasses, you were not so." This was a cutting-stroke to Mr. B., and it brought the business at once to a termination.

In another case the parties that we brought up got a lawyer to plead for them. They were two publicans, both from the same village, and when the magistrate asked one of them why he had suffered tippling in his house, he said a soldier who had come on a furlough, and was going to return, had entered his house with some of the neighbours and his relations, to take a glass or two on parting. But I told the magistrate, that I saw the soldier a week after that period in the neighbourhood. The lawyer asked me whether I would venture to swear that or not. I told him I was on-my oath, and I was willing to swear as often as the oath was administered to me; but it was not the oath-taking that induced me to speak the truth, for I was a man that feared God, and I considered myself as at all times on my oath, for I was always in the presence of that God that searches the hearts and tries the reins of the children of men. The lawyer then endeavoured to change his course, and to employ a little sophistry, but the magistrate cut the matter short by saying, "I think the case is made out; I must convict." The two publicans were therefore fined. The magistrate observed that he was more troubled with our cases than with any others; but he felt bound to do justice, as he sat there for that purpose. It occurred to my mind that the reason why he was troubled so much with our cases was, that he was so much prayed for, that in the matters we submitted to him he might judge

righteous judgment. It is not a little surprising, that these publicans, whenever I met them afterwards, bowed and saluted me in the most respectful manner, and one of them acknowledged to certain persons, that he believed I was a just man.

The last case which I may just notice out of many, was the one of Mr. C., of the head inn in Burslem. Several gentlemen were in this house tippling when our friends called, and they conducted themselves very rudely; so it was determined to bring up not only Mr. C., but the gentlemen tipplers also. This resolution made a considerable stir in the country. When we appeared before the magistrate, not our former magistrate, but a clerical one, he suffered the case to go to the sessions, which was contrary to law, as he ought to have dealt with the case in a summary manner. This course was adopted by the magistrate and the gentlemen tipplers, under the idea that we should not follow up the matter, in consequence of the expense and trouble that it would occasion us in pursuing the case to the quarter sessions. However, in this they were grievously mistaken; for when the sessions came, though twenty miles distant where they were held, we were present, ready to substantiate the charge which we had in the first instance preferred before the magistrate. But as soon as the magistrate saw us, he immediately held a private conference with the gentlemen, and advised them to make the matter up without delay, for he durst not suffer the case to come into court, as he, according to law, ought not to have given them any appeal. Thus we were again victorious, the Lord being on our side.

But at last a heavy trial awaited us; a trial in which our energies were crushed, and the association which



had accomplished so much visible good completely overthrown. We were wounded and slain in the house of our friends. The circuit-steward of the Burslem circuit being a wine and spirit merchant, and supplying the inns and public-houses with spirits, he was told that unless he endeavoured to prevent our operations in future, they would not be at liberty to do any more business with him. The circuit-steward then conferred with the superintendent preacher, and a meeting was called to put a stop to our proceedings. At this meeting we were told that our conduct gave general dissatisfaction, and that if we went on any longer, we should be considered forthwith as expelled from the Methodist society. The superintendent announced in the public congregation his disapprobation of the measures of the association.

These extraordinary measures of the church were paralyzing to us all. The expenses we were at in prosecuting were great; the labour was great; and the threat held out by the rulers of the church, that we should be expelled the society, was worse than all. The wicked, now encouraged by the conduct of our spiritual guides, broke in upon us with redoubled fury. We now plainly saw that to try to stem the opposition dashing upon us like the furious cataract, was impossible. Our brethren had armed the wicked against us, and feeling a conviction we had done our duty, we dissolved the association, and left the consequences with those who had been instrumental in driving us, most reluctantly, to adopt this conclusion.

But this was not the only trial we experienced from that quarter, for the same individuals, in an interview with Mr. Smith, persuaded him, that it was very wrong in the prayer meeting, which we held in his kitchen,

to have such noises made ; that such loud praying was very inconsistent, and should be put an end to. The old gentleman, thus persuaded by these influential individuals, decided to stop us forthwith ; and to accomplish the matter the more effectually, he drew up a few regulations, and they were in future to be strictly adhered to in the prayer meetings :

1. That we should lift up our voices in prayer no louder than was just necessary for the people present to hear.

2. That we should not say in prayer "My God," but "Our God," because he is the God of us all.

3. That we should not say in our prayers, "Send fire, send fire."

4. That we should not petition God more than three times for any particular blessing, whether we received it or not, because it was "vain repetition."

When we became aware of the existence of these regulations, and that the prayer meeting was to be in future governed by them, we felt ourselves *locked* in a very trying dilemma. On the one hand we did not wish to grieve the old man, of whose courtesy and Christian affection we had received so many proofs, and on the other hand we felt afraid that if we adopted his regulations we should depart from the order of God, by banishing that freedom and simplicity from our praying exercises which had been recognized by the Spirit of God in the conversion of many souls, and fettering them too much with what men call system and order, quenching the Spirit, and sinking into dead formality.

For in the first place, with respect to shouting, vehemence, or the extension of the voice in prayer, we knew there was no specific direction in Scripture ; for

the prophets cried aloud, and bid the people do the same —“ Cry out and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee,” Isaiah xii. 6. Blind Bartimeus, when sitting by the wayside begging, cried to our Lord : the people rebuked him, but he cried out the more, “ Thou Son of David, have mercy on me.” Elizabeth, when filled with the Holy Ghost, spake with a loud voice, Luke i. 42. When Christ rode in triumph to Jerusalem, the people cried with loud voices, “ Hosanna ! blessed is he that cometh in the name of the Lord,” Mark xi. 9. When Paul healed the lame man at Lystra, “ He, leaping up, stood and walked, and entered into the temple walking, leaping, and praising God,” Acts iii. 8. And Jesus, at the grave of Lazarus, cried with a loud voice, “ Lazarus, come forth,” John xi. 43. And in heaven, the angels and sainted millions of the blessed praise God with loud voices of thanksgiving, Rev. v. 12, 13.

From these authorities we see that God is praised both in heaven and on earth with vehemence and strength, and that there exists no rule in Scripture as a measure on this matter ; and we know it is in the nature of things, when a believer is in an agony pleading for souls to be saved from the damnation of hell, and also when he is excited with unspeakable feelings of gratitude for mercies received, to break forth in loud expression, “ Bless the Lord, O my soul, and all that is within me bless his holy name,” Psalm ciii. 1. With respect to regulation the second, substituting the plural possessive pronoun “ our,” instead of “ my” in the singular form, saying, “ our God” for “ my God,” we were quite aware we had several Scripture precedents warranting the use of that form of expression which we employed in prayer. David said, “ I cried to my God

and he heard me," Psalm xviii. 21, and lxxxix. 26. Daniel said, "My God hath sent his angel, and hath shut the lions' mouths," Daniel vi. 22. Thomas said, "My Lord and my God," John xx. 28. Paul said, "My God shall supply all your need out of his riches in glory by Christ Jesus," Phil. iv. 19.

With respect to the third regulation, which went to prohibit the use of the expression "send fire:" we conceived the term fire in Scripture to mean the gift of the Holy Spirit of God in all its fulness and power, promised in the gospel dispensation under which we live. For Jesus, in his word, has promised to baptize his people with the Holy Ghost and with fire. And having felt this baptism in its hallowing and renovating power, in answer to prayer, fervent prayer, we concluded our course was clear to pray down the baptismal fire in every prayer-meeting; hence, with these views, and with such an authority as Jesus, it might naturally be expected, when wrestling in mighty prayer, we should use those expressions which the Scriptures had taught us; for

"To bring fire on earth he came,  
Kindled in some hearts it is."

As it respects the last regulation of the string—"guarding us against 'vain repetition' by not praying more than three times for any particular blessing," we felt convinced that, as the word of God did not bind us to this course, it would not be wisdom to adopt it. We would not have objected to this regulation, with a little addition, if, on asking God for a particular blessing, that blessing was received on the first time of asking, then we should not have felt any need to ask again, but if not granted on the first asking, then we

should feel bound to ask and ask again, and persevere until the blessing was bestowed. Asking and not believing for the blessing solicited, in our views, was vain repetition ; but those that ask in faith shall assuredly receive ; and to enter into faith is the grand and principal matter in exercises of devotion, and by thus pleading, faith is obtained.

When Mr. Smith had settled in his mind that the prayer-meeting should be conducted in exact conformity with his regulations, he appeared increasingly prejudiced against our way of worshipping, and was determined to bring us to the system he had formed. Accordingly, at the meetings, when there was any loud praying, he would become irritable and uneasy, and would seize the party offending by the hair, exclaiming, "You'll make less noise, will you ;" and other such words he would occasionally use. At one time, I remember, he came behind me whilst I was praying, and thrust his hand into my mouth, and with his other hand he pressed my head against his breast, so that for some time there was a dead silence in the meeting, which was crowded. When he liberated me I told him that he had better let me alone, or the Lord would be angry with him. Seeing he could not bring us to what he thought was order and propriety, his *invention* produced another singular regulation. He converted a chest of drawers into a sort of pulpit, with runners underneath, with a cushioned pulpit-board, a swing brass candlestick, and the whole was so contrived that when the meeting was over it could be dismantled and run back against the kitchen wall as a piece of furniture.

However, it was not necessary to run this fine pulpit about very often, for it was never used as such after

the first night of its being brought into use. The design of having this locomotive pulpit was, that as soon as the prayer-meeting began, at the word of command from Mr. Smith, certain individuals should advance one after another and take possession of this rostrum, and pray in a proper and orderly manner.

The first night of the working of this new system, Mr. Smith called upon James Nixon, and gave him instructions how he was to proceed, and charged him to keep to the regulations laid down. James stood up to object, and remonstrate, but I thought it was a loss of time, and said to him, "I pray thee, James, to go on with the work ; we cannot afford to lose time in this way." Mr. Smith then said to me, "Then do you come ; and see that you observe these things." I then moved on, and struck up a hymn ; all immediately joined. I then fell down to pray. The first expression which I got fast hold of was, "Lord, bind the devil !" The praying souls thundered forth their loud amens. I repeated the words about twenty times, and we all rose into the faith ; a grand shout of glory followed, and the victory was declared for the faithful. The old gentleman was throughout this stirring and extraordinary scene as mute as possible, never uttering a word. We continued to go on ; one prayed in one part of the kitchen, and another in another part, and the pulpit on its runners stood still, unoccupied and unnoticed. We concluded in our usual manner, blessing and praising the God of our salvation ; and on bidding Mr. Smith a good night, he replied in the most tranquil manner, "Good night, lads ; good night, Billy." And it is very singular to remark, that, at this time, he sent his tailor to measure me for a new suit of clothes, which I accepted.

Mr. Smith had, in the prayer meeting held in his house, many clear demonstrations of praying faith, in the effects that were wrought; and it cannot be supposed he would have attempted to restrain us in the liberty we enjoyed, had he not been stirred up by the representations of the parties to whom reference has been made; for prior to making these attempts, he had seen with his own eyes the arm of the Lord made bare. One instance just occurs to me. When Mr. S. purposed to have religious meetings in his house, he sent for a joiner to make some alterations. The joiner, who was a careless and wicked young man, on coming into the house, Mr. Smith's housekeeper persuaded him to stop at the prayer meeting; with much entreaty she succeeded, and when I came to the meeting, she told me the matter. When I began the meeting, I laid my hand on the young man's shoulder, and cried, "Lord, lay thy hand on the joiner! Shake his soul, Lord, to a sense of its danger! Shake him, Lord!" The people believed, and responded "Amen!" and conviction began to take place; and on the next night God set his soul at liberty. He joined my class at Kidsgrove, and became my companion thither every Monday evening for some time, and was very zealous and pious. He afterwards left Tunstall, and went to reside in the city of Chester, where he began to preach, and was at length called out as a travelling preacher in the Wesleyan Methodist Connexion.

It was, if I mistake not, about this period that I was appointed to lead a second class which was at Tunstall. When I received the class-paper, I took it up into my room, and spread it before the Lord. I then held a fast, and asked the Lord to double the number of names upon the paper by the next quarter; and the Lord an-



swered my prayer: the class rapidly increased, until the house became so full, that there was hardly room to kneel. In leading my classes I used to get from six to ten to pray a minute or two each, and thus to get the whole up into the faith; then I found it a very easy matter to lead thirty or forty members in an hour and a quarter, for I found that leading did not consist so much in talking to the members, as in getting into the faith, and bringing down the cloud of God's glory, that the people might be truly blessed in their souls as well as instructed in divine things.

## CHAPTER VI.

Tract Society formed—Associated with James Nixon in tract-distribution—Method pursued—Apathy of the people—Pleasure felt in doing good—Lawton Heath—Case of James Nixon preaching—Persecution—Ignorance of an old man—Preaching at salt works—Lovefeast at Lea Hall—Daniel Shubotham and Matthias Bailey—Meeting on Delamere forest—James Crawfoot—Visits James Crawfoot's meetings—Circumstance on the journey—Hugh Bourne—American camp-meetings—Lorenzo Dow preaches at Tunstall and Congleton—H. and J. Bourne.

It may be now necessary, in the course of these memoirs of my life, to take notice of another field of Christian labour in which, by the providence of God, I was called to toil, along with several faithful and zealous coadjutors. This was the working of a tract-distributing society which was organized in the town of Burslem. By contributions which were raised, Bibles, Testaments, and tracts were purchased, and individuals appointed to go round both town and country to deliver the books to all who would receive them, and afterwards to call again and exchange them for fresh ones. By the rules which were drawn up it was provided, that the distributors should go round two and two, and take their provisions with them when visiting the country places, and refuse all invitations from the people to eat and drink, in order to cut off all occasions for the enemy to say we were influenced with a desire for the "loaves and fishes."

I was exceedingly happy in having for my colleague in this enterprise Brother James Nixon, for he and I could work well together; there was a harmony and

congeniality of soul, and we were both fully in the faith of a present salvation. The district which fell to our lot to visit were the parts around Alsager Heath and Lawton salt-works, in the county of Cheshire.

On the first day of going out, we called at many houses with the tracts and books, and on delivering them to the people in their houses we used to converse with them on the necessity of reading and praying, and getting to know the Lord, that when called from this world of trouble and toil, they might be saved into heaven, where there is no sorrow nor suffering. The people in reply to such remarks as these, would occasionally tell us that it was all very true. We then used to say, "Well, then, come, let us pray about it." We then would drop upon our knees, without the formality of asking for leave, and pray to God to save the people; to give them light to see their condition, that, by true repentance and faith, they might escape hell and get to heaven. In this way we proceeded, and we met with considerable encouragement and success.

In some of these periodical visits, we found vast numbers of people in a most lamentable condition of hardness and ignorance. When we used to fall down upon our knees to pray in their houses, some would perhaps kneel with us, but others would stand staring upon us with amazement; others would proceed as if nothing was going on, sweeping the house, stirring the fire, eating their dinners or cooking them. But these things we did not suffer to chill our zeal or damp our ardour. My Brother Nixon and I had counted the cost; we were prepared for cold indifference as well as active opposition; and as we proceeded onwards, we felt happy in our work of faith and labour of love,

and when weary and hungry, we frequently sat down under a hedge, and took refreshment with thankful hearts, which we had brought from home in our pockets; praising God, whilst nature, all gay and beautiful, smiled around us, and the feathered songsters warbled their wild notes upon the balmy breezes of heaven. When we returned home at night, often exhausted, after having walked many miles, we had felt an indescribable pleasure in our bosoms, arising from a consciousness of the approbation of Heaven on our labours, and the success with which the Lord often visibly crowned them.

At Lawton Heath, where God had blessed the tract-distribution in exciting inquiry and a desire for the great salvation, we established a prayer meeting. Several who came to this meeting behaved themselves very rudely, but many were affected, wept sorely, and appeared desirous to flee from the wrath to come. As we went on delivering tracts, praying in the people's houses, and talking to the inhabitants, the country became greatly moved. The people told each other of the men that went into dwelling-houses, praying without asking leave, refusing all refreshment, and how that they had a prayer-meeting at Lawton Heath, and the vast numbers that attended it.

On these visits, finding a good work begun, we formed a class-meeting, and subsequently we got regular preaching established. The opposition which arose when preaching was established, was very galling. When a brother was preaching, a rude fellow, accompanied with others, came into the meeting with a quart of ale, and handing it to him, bade him drink; but the preacher said to him, "Take it to thy brother Dives in hell, and ask him to drink with thee; for he cannot get a drop of water there to cool his tongue."

The rebels were very stormy and violent, but we began to hold a prayer-meeting, and then their fury rose almost to a pitch of madness ; they several times attempted to prostrate us on the floor as we were on our knees, but we continued firm in our resistance to the powers of earth and hell. We had learned to work in a storm as well as in a calm, and our God ultimately assisted us to vanquish by persevering in our purpose ; and even at this meeting, and others which followed it, God awakened sinners, and led them to inquire what they must do to be saved. Numerous, as I have observed before, were the cases of darkness and ignorance with which we came in contact. I remember we called at the house of an old man, and in telling him our business, he said, "What, you are Methodists ; but I am a churchman." "Well," I replied, "that is not very material ; the great matter is to get right with the Lord." The old man replied, "Christ has to die again." "No," I observed, "having died once he will die no more." We then dropped on our knees, prayed, and left the old man a tract suitable to his ignorant condition. The next party we talked with was one working in the potatoe field on the sabbath ; we prayed, gave a tract, and this individual was convinced and afterwards converted.

The next house we entered into, on conversing with the mistress about turning to God, the master rushed forward and tore the tracts out of our hands, and dashed them to the ground. This poor man was not, however, permitted to repeat such an act again ; for in a short period he fell from a house-top, and became a cripple. At another house, on the sabbath, we found the people selling groceries. We proposed prayer in this instance. The father appeared reluctant,

but the daughter yielded ; and she was soon after brought to God, and then she prevailed on her father to abandon Sunday trading. In another house, after talking to an old woman, we invited her to the class-meeting. She came ; and whilst talking with her on the necessity of being converted, she told us she had never sinned against God in all her life. I told her it was a great mercy she was out of hell, with such a deceitful and wicked heart. She then became highly offended, and declared she would not again expose herself to such abuse. She then went to hear the Calvinists, but she soon returned, and told us she had never felt as she did whilst with us, and that it was a mercy she was out of hell with such a wicked heart as she had. Right earnestly, however, she began to seek the Lord, and he was found of her to the joy of her soul.

On one occasion, whilst Brother James Nixon was visiting, he fell in with the officer of the salt-works, and he invited him to his house. On James' telling the officer his experience, the power of God fell with such mighty plenitude, that it shook the soul of this individual, and he began immediately to turn to God with all his heart. He opened his house for preaching, and a congregation was raised, and a society formed. Thus, on the barren and sterile land over which we ranged in the praying and tract-distribution, a mission was formed, large classes were raised, and two new chapels were built. I had the happiness of preaching in one of them before I finally left that part of the Lord's vineyard. To God be all the praise and glory for ever. Amen.

At this period I made several excursions into Cheshire, taking appointments for the local preachers who

met at my house, to which particular reference has already been made. At a lovefeast which was held in a barn of Mr. Bruse's, of Lea Hall, my old friends Daniel Shubotham and Matthias Bailey, from Harriseahead, attended; the speaking was accompanied with extraordinary unction; numbers were strongly affected, and an earnest desire for the great salvation became extensively felt in these parts of the country.

It was whilst in this neighbourhood that I became informed of a meeting held on the forest of Delamere, in the house of an old man of the name of James Crawford, who had a great reputation for holiness and being acquainted with the deep things of God. As I felt peculiarly inclined to go to this meeting, a person of the name of Harden offered to accompany me. We accordingly met by appointment, and proceeded on our way to the forest. On the road, in passing through a village, a circumstance occurred which may be noticed. It being the time when the farmers had finished what is called "marling," a number of wild young fellows had formed themselves into a circle in an open space, as was their custom at these times, and were shouting and bending their backs, and acting in the most ludicrous manner imaginable. The Spirit of God came upon me so powerfully that I rushed in among them and shouted "Glory to God," and exhorted them to shout "Glory to God," and give themselves to him, saying, that would be a more manly and by far a more honourable course than the foolish and despicable one they were now pursuing. The great fellows were instantly struck with astonishment, and they stood staring at me as I passed on to overtake my friend, who had got a long way before me, and who expressed his surprise that the wild fellows had not turned to and killed me.



But my friend was not aware of my constant practice to reprove and exhort all that I ever came in contact with, whoever they might be, and in whatever circumstances, being instant in season and out of season. On our arrival at the house where the meeting was held, we found ourselves just in time. It began always about seven o'clock on a Saturday evening. The house was situated in a very lonely part of the forest, but vast numbers of people attended. The old man began the service by reading some passages out of the Holy Scriptures, then singing and prayer followed; the old man invited any to speak on the things of God that felt liberty. A respectable-looking farmer's wife then arose and gave an exhortation, accompanied with a powerful influence from on high. It was truly good to be there; my soul felt it to be so. The meeting was thus carried on with prayer and exhortation until about twelve o'clock, and then it concluded. Some of the people, before they departed, took a little tea; and my friend and I departed also about two o'clock in the morning. I was greatly satisfied and benefited by my visit to this meeting. The next day I heard the old man preach in the open-air, and afterwards had a private conversation with him, the result of which was a more fixed and determined resolution to seek a knowledge of the deeper things of God.

After I came home to Tunstall, Brother H. Bourne paid me a visit. In the course of conversation I told him the particulars of my excursion to the forest, and he felt strongly inclined to go himself; I told him that when he decided to undertake the journey thither, I should be happy to accompany him.

A short period after this, a very remarkable individual made his appearance in this country of the name

of Lorenzo Dow, who preached and spoke a little on the American camp-meetings. He preached in the Methodist chapel at Burslem at four o'clock in the afternoon ; I went to hear him. His manner was remarkably singular, but his preaching was uncommonly pointed ; before he concluded the service, he brought the people into covenant, by a show of hands, to meet him at a throne of grace, twice a day, to pray for a revival of religion.

When the meeting was over, he went down to the house of Mr. Summerfields, a local preacher, to get a little refreshment. Along with some others I went down also to have some conversation with him, but there was little opportunity, as he had to preach at seven o'clock the same evening at Tunstall, and then to start off for Congleton, a distance of about nine miles. As he had to preach at Congleton the next morning at five, and again at nine o'clock, I went to hear him. I walked the whole distance, and arrived in time for the service at five o'clock. In his sermon he told us an anecdote which was very affecting, and addressed a woman who sat in the gallery of the chapel, warning her, and exhorting her to do her duty, and to be faithful in the discharge of it. At the preaching at nine o'clock I observed Brothers H. and J. Bourne, and they purchased some tracts of the preacher when he had concluded.

## CHAPTER VII.

Spirit of religious enterprise awakened—First camp-meeting on Mow-hill announced—Morning unfavourable—Joins a party in prayer—Sermon preached—Flag hoisted—Addresses the people—Jones, of Burslem—Progress of the camp-meeting—Person from Ireland exhorts—Edward Anderson—The day becomes favourable—Four preaching stands occupied—Great rejoicing—Converting power very great—Termination of the meeting—Observations—Norton camp-meeting announced—Account drawn up by H. Bourne—Visits James Crawfoot, accompanied by H. Bourne—Second camp-meeting on Mow-hill—Labours of James Nixon.

THUS circumstances of a peculiar character following each other, accompanied with a powerful spirit of enterprise and zeal, it was fully determined to have a camp-meeting on Mow-hill. It was accordingly given out to be held on Sunday, May 31, 1807, to commence at six o'clock in the morning, if the weather proved favourable; but if it should be unfavourable, no camp-meeting was to be expected.

On the Saturday evening prior to the intended meeting, I went up to the house of my friend Daniel Shubotham, and slept there all night, in order that I might be ready for the camp-meeting next morning.

The morning was unfavourable; it was rainy; nevertheless, I resolved to proceed; and on my arrival at the hill, about six o'clock, I found a small group of people assembled under a wall, singing. I immediately joined them, and several of us engaged in prayer. When we had concluded the singing and praying services, a Peter Bradburn preached a sermon, and an individual from

the town of Macclesfield followed with another. The people now began to be strongly affected, and we began another praying service. During the progress of these labours the people kept increasing in large numbers; but as they came from various places to the hill, many were at a loss to know to what point they should make.

At last a person of the name of Taylor, from Tunstall, suggested that a flag, or something of that kind, should be hoisted as a guide to direct the coming multitudes where the religious services were going on; because, he observed, that himself and others had wandered over a large space of ground that morning to no purpose, for want of some rallying point. Accordingly, a Mr. Edward Anderson, from Kilham, in Yorkshire, unfurled something like a flag, on a long pole, in a conspicuous and elevated position, which became the centre of attraction. It was about this time that I stood up on the stand to address the people. I began my address by giving the people a statement of my Christian experience, and an explanation of the motives which had influenced me to attend the meeting; then I followed with an exhortation for all immediately to look to the Lord by faith for a present salvation; and whilst I was warning sinners to flee from the wrath to come, a man from Burslem, near Tunstall, of the name of Jones, from among the crowd cried out, "That's right, Clowes; clear thy blood of them."

During this period of the meeting the unction of the Holy Spirit of God rose with great power, and several appeared in distress, and the praying labourers engaged most zealously in pleading with the mourners. But this movement in the meeting did not stay the word of exhortation; it rather gave it greater energy and effect. Accordingly, a second stand was fixed, and a person

from Ireland gave an exhortation ; the substance of it was, that it was necessary we should praise God for our privileges as English Christians, and to use them to the glory of God, and to pity and pray for the poor and spiritually-degraded Irish. After this individual had concluded, Mr. Edward Anderson, already mentioned, followed in addressing the meeting. He read us a part of his life and experience, which was written in verse, interspersed with sentences of exhortation.

As the people still kept increasing, it was resolved to fix a third stand, and in the afternoon a fourth was erected, and all were occupied with preachers, preaching at the same time ; the day was now very fine, and the crowds of people immensely large.

The first day's praying on Mow-hill presented at this period a most magnificent and sublime spectacle. Four preachers simultaneously crying to sinners to flee from the wrath to come ; thousands listening, affected with "thoughts that breathed, and words that burned ;" many in deep distress, and others pleading with Heaven in their behalf ; some praising God aloud for the great things which were brought to pass ; whilst others were rejoicing in the testimony which they had received, that their sins, which were many, had been all forgiven.

The camp-meeting continued full of glory and converting power. About four o'clock in the afternoon the numbers of people were prodigiously large ; but after this time many began to move off the ground and to retire homewards ; yet the power of the Highest continued with undiminished force and effect until the very last. Towards the conclusion the services were principally carried on by praying companies, and at the close, which took place about half-past eight o'clock in the evening, several souls were set at liberty.

At the termination of this memorable day I felt excessively exhausted, as I had laboured from the commencement of the meeting in the morning until eight o'clock in the evening, with very little cessation; but the glory that filled my soul on that day far exceeds my powers of description to explain. Much of the good wrought at this great meeting remains; but the full amount of that good eternity alone will develop to the myriads of the angelic and sainted inhabitants who will everlastingly laud the Eternal Majesty on account of the day's praying on Mow-hill.

I may here briefly observe on the circumstances connected with the first Mow-hill camp-meeting. It was, as I have remarked, before announced, that a camp-meeting would be held on the 31st of May, if the weather was favourable; but none, if the day proved unfavourable. Now the morning was rainy, which had the effect of detaining several who were expected to be the *principal supporters* of the meeting; but when the day became fine, *they made their appearance.*

It was also announced at the first camp-meeting that another would be held on the same ground on the 19th of July, and another likewise at Norton on the 23rd of August. The design of these meetings was to counteract the effects resulting from the "wakes," or annual parish feasts, at which much riot and sensuality usually took place, and at such seasons not unfrequently professors of religion were drawn from their stedfastness. To stay the torrent of evil, and to preserve God's people, and to effect the conversion of sinners to God, were the ruling motives that influenced us in arranging these camp-meetings.

Shortly after the first meeting took place, Brother

H. Bourne drew up an account of it, and, if I mistake not, likewise the arrangements which were to be observed at the two meetings which were to follow. He brought the manuscript for me to read before taking it to press, and he stated he had read it to his friends at Harriseahead.

We now carried our intention into effect, which has been mentioned already, in paying a visit to the old man of the forest of Delamere, James Crawfoot. Our object in this journey was to distribute the printed pamphlets on the camp-meetings, in order to give notice of them as extensively as possible, and to have some spiritual conversation with the old man on the deep things of God ; for our anxious wish was to know more of the mind of the Spirit, in order more fully to effect the salvation of sinners.

Accordingly, we went down, and stopped one night, and had much conversation on the things of God, and the way in which sinners are brought to God. The old man attempted to open some matters in the scriptures which we did not fully understand ; however, we were greatly profited and blessed in this interview. As we stayed all night, we expected to have renewed the conversation the next morning previous to our departure, but there was not an opportunity ; we therefore returned home.

Nothing very material transpired further until a short time prior to the second Mow-hill camp-meeting, which had been fixed for the 19th of July. Brother H. Bourne called upon me, and desired me to accompany him to purchase some pottery articles for the accommodation and use of the people at the approaching camp-meeting, as it was intended to erect a few tents, into which the people were to retire for the purpose of refreshment.



Accordingly, I went with Brother Bourne, and the articles were bought, and paid for by H. Bourne, at the works where I was employed, and dispatched to Mowhill. When the day arrived on which the second camp-meeting was held, vast numbers of people attended, and the meeting continued for three days. The influence that accompanied the word was great, and many souls were converted to God. I laboured but little at this meeting, but I felt equally interested in its success, and defended it with all my might against all its opponents. My friend James Nixon laboured with extraordinary power and effect. I was, with many others, greatly struck with the solemnity and power which attended his ministrations. In giving out that hymn which begins with the words, "Stop, poor sinner," every word appeared to shake the multitude like the wind the forest leaves. Truly the word was with power, with the Holy Ghost, and with much assurance.

## CHAPTER VIII.

Christian labours—Prejudices—Chapel a cock-pit—Preacher offended—Conversation with superintendent—Labours with James Crawfoot—Mrs. Richardson, of Warrington—Slavery—Rissley—Conversation with James Crawfoot—Conversation with H. Bourne—Singular case of demoniac possession of old Jenny Hall, of Harriseahead—First Ramsor camp-meeting—Preaches the first time from a text—Preaches a trial sermon—Seized with an extraordinary feeling—Visits with H. Bourne the old man of the forest—James Crawfoot supported as a missionary by H. and J. Bourne—Progress of the missionary.

At this period, assisted more than ever from above, I pushed on the work of the Lord in my classes, in prayer-meetings, &c. Many a time I felt humbled in the dust before God to hear the people in the love-feasts and in other meetings, in speaking their experience, attribute their conversions and getting good, under God, to my instrumentality. The feelings of gratitude, joy, and astonishment, filled my soul in such a manner, whilst I listened to the recital of these things, that I often gave vent to my intense feelings, and shouts of praise and glory my lips did utter. But there were several persons who did not relish these demonstrations of thankfulness to God; and I was occasionally told to cease my noise in the love-feasts, as by my shouts of glory I made the chapel like a cock-pit. But the more this sort of disapprobation was expressed towards me, the more the people who had been blessed through my labours rejoiced aloud, and the more I was also constrained to give glory to God.

One of the travelling preachers felt himself so much offended that he complained to the superintendent, and he came to me and desired me to ask pardon of Mr. R. S. for insulting him. I told him I should have no objection of asking pardon if he would have the kindness to tell me who I had offended; that I was not aware that I had committed any offence, and until it was made to appear that I had intentionally offered an insult, asking pardon did not appear to be necessary or called for. I observed that I supposed shouting glory to God in the chapel was what had been construed into a personal offence, but that I could not help. Shouting and praising God I did from a principle of duty; God had done great things for me, and I was constrained to give him glory. If my conduct did not square with my profession, rebuking me and putting me down would be in character; but I certainly thought that, as I did not shout in the chapel to offend Mr. S., (for I shouted glory in the streets as well,) he ought to be glad, and to shout glory along with me, that all united as the heart of one man, we might advance the cause of God in our neighbourhood and country; and I remarked further, that as I did not see the propriety of soliciting pardon, having done no offence, yet I was willing on the first opportunity to shake hands with Mr. S., as a proof I loved him, and entertained no feelings in my heart towards him but those of kindness, and that when this was stated to him, I hoped he would cherish no other sentiments towards me but those of Christian love.

The superintendent preacher, who manifested all possible affection and courtesy, said he was glad to learn that God had done so much for me, and that I was to

go on in the name of the Lord ; and thus ended the matter.

After this I took another excursion to see the old man of the forest, with whom I had many blessed seasons in conversing on the things of God, and in conjunction with whom I laboured extensively in the neighbourhood, and it pleased God to own our labours. On one occasion I accompanied him as far as Warrington, in Lancashire, on a religious visit. We had glorious meetings at Mr. Eaton's, at London Bridge, and at Mrs. Richardson's, in Bridge-street. The Lord made us useful in the conversion of the soul of Mrs. Richardson, and when the Lord made her free by delivering her from the slavery of the devil, she determined to make others free as far as she had the power. Being a West India proprietor, and having several slaves, she immediately gave them their freedom. This was a great sacrifice in a temporal point of view ; but when true Christianity assumes the empire of the soul, it proclaims, instantly, war against tyranny and oppression in all their forms, and it inspires magnanimity and real greatness. If all the West India slave-holders had been converted, they would not have insisted on compensation, and the people in this country would never have been called upon to pay twenty millions of money for the emancipation of the slaves ; and if true Christianity were enjoyed by the Americans, they would soon arise and erase the dark stain of slavery from their country.

From Warrington we went down to Rissley, and found a people very singular in their notions and manner of worship, which we did not at all admire ; nevertheless, the Lord made us useful among them, as we

proceeded in our straightforward manner in preaching a present, free, and full salvation.

It was whilst on this excursion, that I had some particular conversation with the old man with reference to his circumstances in life. He appeared to think that as God had taken away his wife, and as he had a talent in bringing sinners to God, if he had a little support, he should prefer being in the Lord's vineyard altogether ; and he observed that he thought H. Bourne and I, with himself, could work very well together in bringing sinners to the knowledge of the truth. Nothing more was said however on this subject until the next time I saw Brother Bourne. We talked on this matter freely, and Brother Bourne thought that as he had a little money, he felt inclined to try the old man for a quarter, and it would be seen if his way opened in doing good, and saving souls as an instrument in the hands of God.

I will now take the liberty, in breaking the chain of my narrative, to introduce a circumstance which should have been noticed before. It is the singular case of old Jenny Hall, of Harriseahead. She was one of the members of Daniel Shubotham's class, and a very happy and valiant soul in the cause of God, until she fell in evil reasonings, and by giving way to the suggestions of the devil, she lost her confidence and sunk into despair. Subsequently to this, such was the condition of this poor woman, that occasionally she would curse and swear, and throw herself into the most violent paroxysms. On many occasions it was very dangerous to be in the house with her ; at one time such was her violence that her husband narrowly escaped with his life. Her conversation became a compound of blasphemy and uncleanness, which was not

fit to hear ; she was therefore, as I understood, taken to the poor-house, and in the periods of her violence they had to bind her down to the bed with chains.

Daniel Shubotham sent me a message to my residence at Tunstall to come up to Harriseahead, and see if by united faith and prayer the woman could be delivered from the powers of darkness. Accordingly, I went up, and Daniel Shubotham, T. Cotton, and myself had a round or two in prayer in her behalf, but we did not succeed. We therefore agreed to have a special fast, to engage more praying labourers, and to fix a specific period on which to meet to pray with the woman. Four of us especially entered into this matter with all our hearts by fasting and secret prayer ; we accordingly went up to Harriseahead on a Saturday evening to hold the intended meeting. They had brought the woman home to be present to be prayed with, but before we arrived she had given them the slip ; however, we stopped all night, and in the morning they found her wandering in the fields, and brought her home. When she saw us she cried out, " It is no use, Dan, the devil will fetch me away before morning, body and soul." Daniel Shubotham replied, " The devil is a liar, Jenny ; you told me that before, and you are here still. We are come to pray for you, and we will have you delivered from the powers of darkness in the name of the Lord," so we immediately entered into the conflict — Daniel Shubotham, Thomas Cotton, William Summerfield, and William Clowes. The struggle was great, but our united confidence took hold on God, and the Divine power descended in a mighty stream upon us all. The woman, as we proceeded, became agitated in a remarkable manner ; her body appeared singularly convulsed, as if some internal

power was rending her in pieces: her face was absolutely black, her throat rattled, and she foamed at the mouth, and appeared as if she would choke. We continued, however, wrestling with the Almighty, and some of us began to be nearly exhausted; to get a little relief, I threw off my coat, bound up my head with a handkerchief, and maintained along with my brethren the combat. Faith now began to rise; we felt as if the heavens were rending, and God was amongst us. Then one began to adjure the devil in the name of the Father, Son, and Holy Ghost, to come out of the woman; immediately there was a sudden alteration,—her deliverance came, and she shouted glory. We shouted glory along with her, with such united power and vehemence that the noise was heard afar off. In a short time after this circumstance, I went up to the same place to learn how Jenny was going on; Daniel Shubotham told me she stood her ground nobly, although the devil had made frequent thrusts at her; she was completely changed, and generally happy in God.

From this time, whenever I met Jenny Hall, if it was even in the market, she would seize me by the hand, heave it up as high as she could, and bring it down again, and cry aloud, "Glory to God! O, Billy, how you prayed for me! I shall never forget it! Glory, glory!" About eighteen years subsequent to this event taking place, which I have detailed, I visited Jenny Hall, and found her living in the same place, happy in the Lord, and shouting glory. She told me she had never lost her faith, but lived constantly in the light of God's countenance.

In resuming the chronological order of my narrative, the first Ramsor camp-meeting falls under my



notice; Brother H. Bourne and I went to that meeting. We started off on the Saturday, and several of the Harriseahead friends came to our assistance. The meeting was principally carried on by praying services, a gracious and powerful unction attended it, and it was so much approved of and blessed to the conversion of souls, that another followed the month after, at which Brother Bourne and I attended. We began the meeting in the morning and concluded it about five o'clock in the evening. It was at this camp-meeting that I first ventured to take a text to preach from; I had exhorted for a long time, almost from my first setting out for heaven, for in filling up appointments for the local preachers I always gave exhortations, and was greatly blessed; and great results followed this mode of my addressing the congregations; but at the Ramsor camp-meeting I felt moved to take a text out of 1 John v. 12, "He that hath the Son hath life." In this line of addressing the people on the great truths of religion, God wrought also along with me, for my purpose was, that whatever I did to do it to the glory of God.

Very shortly after this I was called upon by the superintendent of the Burslem circuit to preach a trial sermon before him in Tunstall chapel, which I did. He observed to me when I had concluded, "You have done very well; but you will kill yourself." My name soon afterwards appeared on the preachers' plan, with appointments; these appointments I regularly supplied, as well as assisting at the camp-meetings held at different places, such as Ramsor, Biddulph Moor, and at other parts of the country. At one of these camp-meetings a very extraordinary feeling came upon me, such as I never felt before nor since. I felt the word of God to burn in my soul like a flame of fire, and I

could not help crying out whilst the preacher was preaching: when he had done, I sprang up and cried out for sinners to flee immediately from the wrath to come, and exhorted from that passage of scripture, "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." God, on this occasion, shook many sinners to the heart. The sinners in Zion were afraid; trembling seized the hypocrites; whilst joy was in the tabernacles of the righteous.

In a former part of these memoirs I have stated some particulars relative to James Crawfoot, the old man of the forest of Delamere, and his wish to enlarge the sphere of his usefulness. Brother Bourne and I went down again to visit him, and after spending some time at his house and in the neighbourhood very profitably, he came up with us to Tunstall to my house. The next day Brother Bourne took him up to Bemersley, where he resided with his brother James, and they agreed to give the old man ten shillings a week for three months; and the old man said that what money he should receive from friends should be payed over into the hands of H. and James Bourne, in order to make the matter easier with them; and likewise the souls that should get converted under the old man's ministry should be advised to join any Christian denomination to which they were the most attached.

Accordingly, James Crawfoot began his missionary career on the basis of this arrangement, (ten shillings per week,) and as at that period I had only about half employ in my line of business, not being allowed to make more than £1 2s. a week, which I could accomplish in three days or so, I joined the missionary in the neighbourhood and country around, and we did not labour in vain, nor spend our strength for nought.

The old man was very useful in winning souls to Jesus Christ, and in administering comfort and encouragement to believers ; consequently, his way opened greatly, and as he had a guinea or two put into his hand occasionally by the people, he handed over such sums to the Brothers Bourne accordingly, as he said he would do. After spending some time with us in the work of the Lord, he went down to his house at the forest, and laboured in that part with success ; and then he came up again and missioned onwards a while, his salary being continued, as before stated, a little while longer.

## CHAPTER IX.

Uneasiness in the Burslem circuit on account of the camp-meetings—Name taken off preachers' plan—State of public feeling—Quarterly ticket withheld—Conduct of preacher in renewing tickets at Kids-grove—Leaders' meeting at Tunstall—Required to abandon camp-meetings—Expelled—Remarks—Wesley—Mr. Smith, of Tunstall—Classes cling to their leader—Position of circumstances—Goes out as a missionary, supported by James Nixon and Thomas Woodnorth—Observations.

ABOUT this time much uneasiness began to show itself among certain parties in the Burslem circuit on account of the camp-meetings and my attending them. Accordingly, in the June quarter of 1810, my name was omitted on the preachers' plan. This proceeding excited a strong ferment throughout the country, especially amongst religious persons of different denominations, who in strong terms expressed their disapprobation of the preachers in carrying a measure of such an unconstitutional and intolerant character; hence, invitations from all parts of the country flowed in upon me, soliciting me to preach, and offering me every encouragement in the name of the Lord. The travelling preachers in the Methodist New Connexion urged me to preach for them. I preached once in their chapel, and one soul was set at liberty. One of the official persons invited me to join their body; but I observed I could do nothing as yet, but wait to lay my case fully before the Lord, for him to direct me in my providential way.

At the September visitation my quarterly ticket as

a member of society was withheld. When Mr. A., the travelling preacher, came to Kidsgrove to preach and renew the tickets, as the leader of the class I gave him my class paper to call over the names as usual; but in calling over the names he passed by my name, which stood first on the paper, and called over the rest in order. In speaking to the people, he rebuked them for their liveliness in their way of worshipping and praising God; and remarked, he supposed they acted as they had been taught. The night following, the same preacher, who was in a great measure a stranger, having but recently come into the circuit, preached in Tunstall, and afterwards called a leaders' meeting. I stopped at the meeting in my official character, and ventured to inquire of it what I had done amiss that my ticket had been withheld by the preacher, and my name left off the preachers' plan; for no charge had been officially brought against me; I therefore wished to know the reason of such singular proceedings. I was then told my name was left off the plan because I attended camp-meetings, contrary to the Methodist discipline, and that I could not be a preacher or leader amongst them unless I promised not to attend such meetings any more. I told the members of the meeting that I would promise to attend every appointment on the plan which should be put down for me, and to attend all the means of grace and ordinances of the church; but to promise not to attend any more camp-meetings, that I could not conscientiously do, for God had greatly blessed me in these meetings, which were calculated for great usefulness; and my motive for assisting in them was simply to glorify God, and bring sinners to the knowledge of the truth as it is in Jesus. I was then told that I was no longer with them; that

the matter was settled. I therefore immediately delivered up my class papers to the meeting, and became unchurched.

“Of my Eden dispossess’d,  
The world was all before me where to choose  
My place of rest, and Providence my guide.”

The next day, when it became known that I was removed from the society, and the reasons which had led to such a result, a general feeling of indignation, astonishment, and sympathy was expressed. The proceeding was seen at once, by candid and considerate people, to be of a harsh and inconsistent character; for the church to which these rulers belonged had itself sprung into existence through the irregular and zealous efforts of its founder, John Wesley, who departed strangely from the order and discipline of the church, of which he was a member, in preaching in the open air to thousands of people in different parts of the United Kingdom. For these noble exertions in labouring to save souls from sin and hell, departing from what was called, in his day, “order,” he was treated by the rulers of his church with unmitigated censure and opposition; and because I imitated the heroic example of Wesley, by assisting in open-air labours, preaching the gospel to thousands on certain occasions, and which open-air meetings the people were pleased to designate camp-meetings, I experienced a similar fate, and was driven from the bosom of the church.

Among the number of those who felt strongly on account of what had taken place, was the venerable John Smith, of Tunstall; he went about telling the people what had been done. “They have turned Billy out of society; but he shall preach in my kitchen.” “Billy is the best preacher among them; they are vexed because Billy can outpreach them; but Billy

shall preach in my kitchen." And so it was; for Mr. Smith's kitchen became our preaching-place till the day of his death; and many will have to bless God to all eternity that it became, on many an occasion now well remembered, "The house of God, and the gate of heaven."

A few days after this, some of the members of my two late classes, that at Kids Grove, and the other at Tunstall, came to my house, and manifested the greatest trouble on account of the treatment of their leader. They asked me what was to be done with them. I told them that I was considered no longer a member, leader, or preacher in the society; they would have to choose new leaders, and leave me to the care and providence of God, for I had no doubt He would direct me by his counsel. They then asked me if I had any objections still to instruct them, and lead them in the way to heaven. I told them I should generally be at home when disengaged from business; and if they thought it was the will of God to come to my house, I should give them what advice and instruction I was able to impart in the name of the Lord. They therefore came accordingly; and James Nixon, Thomas Woodnorth, William Morris, and Samuel Barber, left the Methodist society, and came along with them. The number of members in both the classes might, I think, amount to between thirty and forty. We had now Mr. Smith's kitchen for a preaching place, and we went on opening fresh places, and preaching Christ and him crucified. This new movement, with the important charge which had devolved upon me in such a singular manner, brought me into great exercise of soul; and what would follow I could not tell. But,

"God moves in a mysterious way  
His wonders to perform."



The position of affairs now stood so prominent and peculiar with us, that James Nixon and Thomas Woodnorth were moved in their minds to submit a proposition to me, in the affirmative of which I entirely concurred; it was, that if I would leave my employment, and go out in the Lord's vineyard altogether, they would give me out of their wages five shillings a week each. I observed that I should take time, and lay the matter before God in prayer, and also before my wife, for my present employment seemed to me a very contemptible one to that of being engaged in saving souls from perishing. The sacrifice which I should have to make was to me of trifling importance, although at that time I made £1. 2s. in about three or four days, and shortly I should have had full liberty to work the whole week, which would have augmented my income. The sacrifice to my wife I was aware would be felt; as ten shillings a week, the stipulated sum which I had to receive as a missionary, was but a limited allowance to that which she had been accustomed to receive, besides giving me up to go on missionary excursions for long periods. However, after much prayer she consented to leave the matter with myself and the Lord. Believing my way was thus clear, I gave notice to my master to quit his employ; after a slight opposition to this he gave way; so then, in a certain and important sense, I bade the world adieu.

## CHAPTER X.

Journal—Chain of circumstances—Missions fresh places—Goes into Derbyshire—Interview with H. Bourne—Labours for souls—Travail in birth—Boyleston—Remarkable conversions—Rodsley—Occurrence at tea-table—Family visiting—Arrives at Tunstall—Goes into Cheshire and Lancashire, accompanied by James Crawfoot—War-rington—Is waylaid—Missionaries' treatment—Feelings—Missions onwards—Love-feast in Mr. Smith's kitchen—Mr. Steele expelled the Methodist society—Review—Standing in detached parties—Gradual union takes place—Quarterly tickets first given—People anxious to support the cause—James Crawfoot and William Clowes first travelling preachers—Personal circumstances—First church meeting at Mr. Steele's house—Subjects of discussion—Mr. Steele first circuit-steward—The second written plan—Remarks—First report of the Connexion.

CALLED now by a chain of providential circumstances into an unlimited range of missionary labour, I felt determined to bring every energy of body and mind to bear on the enterprise, to endure hardness as a good soldier, and on the battle-field to die with my armour buckled on me. Advancing therefore to the front of the confederated powers of hell and earth, I attacked the barriers of ignorance and sin; and Talk-o'th'-Hill, Butt Lane, Shelton, and Hanley Green, surrendered; these places I missioned successively. I also preached frequently at Norton, where we subsequently formed a society. After this, having an invitation into Derbyshire from the last Ramsor camp-meeting, held June 3rd, 1810, I went down thither, and stayed some time with my Ramsor friends, and then proceeded on my way to the residence of a certain farmer who had attended

the Ramsor meeting. I entered the house with the salutation of peace, and at once felt great liberty in speaking to the different members of the family in the name of the Lord. I had not been very long in the house before Brother H. Bourne came, and in the mean time, the master of the house had gone to bring in a woman who lived in the neighbourhood, whom he had known for some time to be in great distress on account of her soul. The farmer had got to entertain such an opinion of us with respect to the power of faith, that he thought that we could convert any one that might be brought before us. We felt this matter to be a very weighty one ; it was to both of us a severe trial of faith which lay upon us. The woman was truly penitent, and wanted deliverance, and we felt it our duty to call upon God to loose the captive exile, and to comfort the mourner. Accordingly, whilst one of us pointed the convinced soul to the great Atonement, the other waited upon God in the exercise of faith, taking hold on the promises of God ; whilst we unitedly moved forward in this manner, the power of God fell upon the woman ; she cried aloud for mercy ; God immediately took away her chain, and then we had a loud shout of victory through the blood of the Lamb. The woman invited us to come to her house on the morrow to take a cup of tea, and to convert her husband. This we felt to be another heavy exercise, but as God had wrought signs and wonders by our faith, we durst not refuse the woman's invitation. We went, therefore, the next day, and proceeded in the same line of waiting on the Lord. He made bare his arm, and saved the husband also, and he in his turn was made the honoured instrument in striving to save others, for he became a local preacher and class-leader afterwards.

The news soon spread rapidly and extensively that there were two men in the country that could convert anybody, and we were soon introduced into a respectable house at Boyleston to convert the family. We went on in the same manner as before stated; the trial was great, the labour of Zion was heavy on us, but God confirmed his own word which we spoke; for the master of the house fell down upon the floor, and cried out in the disquietude of his spirit, and God healed the bones that were broken. The wife was also arrested by the power of God, and brought to feel that God is rich in mercy to every one that believeth. The old grandfather was likewise awakened to seek the salvation of his soul; he gave us a plot of ground to build a chapel on, in which chapel we afterwards established a Sunday-school. It was not long before the master of the house died in the faith; his loss in the neighbourhood where he resided was felt to be very great, as he had been, during his religious career, distinguished for his active and pious labours.

A few days after these circumstances transpired, I went to a place of the name of Rodsley, where I was invited to take tea at a farm-house. Whilst the people were preparing tea, I inwardly waited on the Lord; sitting on a chair, the power and glory of God came down into my soul in such a manner, that I opened my mouth and said to the people who were busily occupied in preparing for the body, "I think there will not be much tea taken here, this afternoon." So when the preparation was complete, I rose to solicit a blessing upon what was provided; and whilst calling upon God, the power descended in such a mighty stream, that the people fell to the floor; we then prayed until it was time for me to go to my preaching appointment at

Hollington. The tea stood still on the table till it was cold; so my impression was found to be correct, that little tea would be taken that day. At Hollington I arrived just in time, and preached to a large congregation, and God again confirmed his word.

But I may here observe that the greatest tokens of the Divine mercy were displayed at this time of my ministerial career, not in the public means of grace, but in visiting families, and in praying from house to house. After labouring in the word and doctrine for some time in these parts, I returned to Tunstall, and found my brethren going on very well, and prospering in the Lord. I therefore took another missionary excursion into Cheshire and Lancashire, accompanied with the old man of the forest, James Crawfoot.

At Mr. Eaton's, at London Bridge, we called, and had some powerful religious services in the bosom of his family, a family the best ordered that I ever saw. At Mrs. Richardson's we were also kindly received, and had the pleasure to find that she was prospering in the grace of God. From Warrington I proceeded to preach at several places in the country. In some instances I was but indifferently treated; at one place they threw water on me whilst preaching, and created much disturbance. On my way back to Warrington, a distance of seven miles, I was waylaid; the rebels rushed upon me suddenly, and threw stones, and clods of dirt; but although they flew all around me, I was untouched; the darkness of the night prevented their taking sure aim, I therefore escaped unhurt. During this attack I shouted glory to God with all my might, and I verily believe God helped me with my shouts, and confounded my persecutors, for after roaring and bellowing like bulls for some time I suddenly lost them, and arrived safely, but weary, at my

lodgings. At another place upon this missionary tour I was but coldly treated, and began to experience a few of those trials and hardships which belong to the missionary work. After preaching and labouring very hard, I was put into a cold room ; the bed stood under a window, the half of which had been knocked out, and it being a cold snowy night, in the morning I found a considerable quantity of snow in the room, and on the bed. When I arose, and was summoned to breakfast, matters had not very materially improved ; I was served with a portion of milk and water porridge ; whilst I was trying to eat them, a great blustering woman entered the house, and staring at me a minute, she began and poured upon me a volley of abuse, and protested that I was after nothing but my belly. After this rough encounter I took a solitary walk out of doors, and as I walked along I reflected on the comfortable home, and wife and friends I had left behind me at Tunstall ; and as I thought on these things I wept, but still I felt my heart, with respect to the work of God, as invulnerable as a rock, and as unmoved as a mountain. I knew I did not labour in vain, and however numerous the privations I endured, yet my soul was happy in God, and souls were converted, which was best of all. I preached several times in Warrington after this, and had blessed times and great success.

I then hastened back to Tunstall, for I felt that it would not be well for me to be away too long from my friends there ; I therefore laboured among them for some time, and, in conjunction with my friends and fellow labourers, James Nixon and Thomas Woodnorth, opened several fresh places, such as Goldenhill, Lawton Heath, Englesea Brook, Copenhall, and Roggen Row. Another excursion I then took, and preached at Kings-

ley, Ramsor, and Wootton, and other places. I also visited again Boylstone, Rodsley, and Hollington; at these places God wrought by his word, and my toils were amply rewarded, for at these villages we subsequently formed societies.

When I returned to Tunstall the work was still progressing, and on Good Friday, in Mr. Smith's kitchen, I held our first love-feast. On this occasion some of our old friends, the Methodists, supposing that Mr. Steele had attended the love-feast, (which was a mistake, for he had not,) convened a meeting, and absolutely turned him out of the Society for it. Mr. Steele was a very influential person; he was the leader of two classes, a chapel steward, and superintendent of a large Sunday school. On the Sunday morning after this rash and extraordinary act was committed, Mr. Steele went to open the Sunday-school as usual, when one of the officials ordered him out of the pulpit; he immediately submitted to this authority, and was about to withdraw, when nearly all the teachers and scholars rose to follow their superintendent. The whole school was then a scene of confusion and disorder. After they had followed Mr. Steele out of the school, he exhorted them to return to the school, stating that perhaps something would be done in the course of the week. During the week, Mr. Boden, a master potter, having a large unoccupied room, offered it to teach the scholars in, and this offer was accepted. We after this applied to Mr. Boden for permission to have Sunday preaching in the room, which was immediately granted; and I had the honour and delight, along with Richard Bayley, of opening Sunday preaching in Tunstall, a place famous in the annals of the Primitive Methodists, and which place became the head of the first circuit in the Connexion.



The two classes which Mr. Steele led continued to come to him as usual for spiritual instruction ; he desired them to join other classes, or to elect fresh leaders, as he was no longer a recognized member of the Methodist body ; but in this they did not hearken to his voice. At this period Mr. Steele's two classes, with the two under my care, might amount to about seventy members.

In reviewing the events which transpired in the years 1810 and 1811, and which have been briefly detailed, it will be seen their importance was very great, as standing in connexion with the rise of the Primitive Methodists. In March, 1810, Hugh and James Bourne took upon themselves the care of a class at Stanley. In September, in the same year, I was constrained to accept the entire charge of two classes ; and in December, I went out as an accredited and regular missionary, supported by the assistance of James Nixon and Thomas Woodnorth, as before referred to. In the following year, April 12th, 1811, James Steele was expelled from church fellowship ; and his two classes he was necessitated to lead as usual.

Thus it will be seen that, at this period, we stood in separate and detached parties, without any particular bond of union or organization, not having in any shape assumed the connexional form, or become a branch of the visible church. We thus, each and all of us, pressed after the salvation of sinners in separate lines of action, and pursued the mission work with the utmost ardour. I assisted Brothers Hugh and James Bourne, and their missionary, James Crawfoot, with their mission appointments at Lask Edge, Tean, Wootton, Ramsor, Colden Low, and Stanley ; and they assisted us with our mission places, which were about

eight in number. But several places distant which we visited, and at which many souls were saved, the fruits were gathered by other societies. Thus we went forward, and as success attended all our efforts in the classes and mission department, union and concentration gradually took place in carrying on the work of the Lord which had thus begun, and which none of us ever supposed would become a distinct denomination. The work may be considered to have assumed the regular connexional feature amongst us on May 30th, 1811, for then quarterly society tickets were ordered to be printed and given to the members of all the classes, and regular visitations of the societies to take place. Previously to the above date, Brother H. Bourne came down to Tunstall, and stated to us, that if we thought proper to have quarterly tickets to give to the members of our classes, Francis Horobin, of Ramsor, would pay for the printing of them. After some discussion on the propriety of this measure, we decided to have them; and they were accordingly printed, with the date of May 30, 1811.

But although we gave the classes, thus drawn together and united, tickets, we did not receive from the members any money; but in this we soon found we were crossing the wishes of the people, for they felt desirous to acknowledge the goodness of God by contributing to the support of his cause. It therefore soon became apparent to us all, that it was right and scriptural to accept the free-will offerings of the children of God, and to appropriate them faithfully and prudently to the advancement of the work which God in his providence had begun. For, in the first place, the support of the two first travelling preachers, James Crawfoot and William Clowes, was rather weighty to those that bore

it for so long a period, especially to the brethren Nixon and Woodnorth ; and in the next place, my wife began to feel that the allowance so disinterestedly given by the two pious and zealous friends, was inadequate to our support ; for, in consequence of our peculiar position and religious connexions, we had many “ comers and goers ;” and to make these comfortable, and to maintain hospitality, we endeavoured to practise self-denial to the utmost, to avoid being involved in debt. We therefore used coarser food, dining, when by ourselves, on a little suet and potatoes, or a piece of bread and a drink of water. But as we found our expenditure still to exceed our income, we sold the feather-bed we slept on ; for it was a maxim with us, to which we rigidly adhered, never to go into debt without a possibility of paying that debt. My proceedings, however, in the instances of self-denial which I have stated, were unknown to my Christian friends and coadjutors in the infancy of Primitive Methodism : it was enough for me to know that God knew all my conduct, and the motives that influenced it in every particular movement.

However, at length the question of supporting the missionaries, and the matter of salary, came into discussion in a meeting held in Mr. Steele’s house. At that meeting it was settled, that the two missionaries, or travelling preachers, should in future be supported by the voluntary contributions of the members, and that my salary should be raised to fourteen shillings a week. Mr. Steele was chosen circuit-steward ; consequently, he was the first individual that bore that office in the Connexion. Powerful prayer was then offered up, that God would bless these new regulations, and direct them for his glory in the earth ; and that he did

give his sanction and benediction, the results have abundantly shown.

If I mistake not, the meeting at which these important changes were made, was held on the 26th July, 1811. We had, prior to this, commenced a written preachers' plan, which began on the 2nd of June; on it were fifteen preachers, and about eight places. The second, which commenced on September of the same year, contained seventeen preachers and seventeen places, which are as follow :—

#### NAMES OF PREACHERS.

J. Crawfoot	R. Bayley	J. Nixon	J. Benton
J. Steele	W. Alcock	T. Alcock	J. Boaden
J. Bourne	T. Woodnorth	T. Hume	J. Broad
H. Bourné	E. M'Evoy	J. Marsh	H. Mattison
W. Clowes			

#### NAMES OF PLACES.

Tunstall	Stanley	Roggen Row	Englesca Brook
Norton	Brown Edge	Talk-o'th'-Hill	Coppen Hall
Golden Hill	Bagnall	Lawton Heath	Cloud
Pitt's Hill	Badley Edge	Butt Lane	Ramsor
Mow			

On the first written plan the following note stood at the bottom :—" When it happens a preacher does not attend, an endeavour must be made to supply : if any person be present whom the congregation wishes to speak, the wish of the congregation must be complied with."

It will now be seen by the reader, from what has been narrated, that in 1811 the Primitive Methodist Connexion was regularly formed; that quarterly tickets were given to all the members of classes under our spiritual care, that contributions were raised for the support of the travelling preachers; preachers' plans made, and preaching appointments regularly attended to.

At this period the report of the Connexion would stand as follows ;—2 travelling preachers; 15 local preachers; 200 members; 17 preaching places.

## CHAPTER XI.

General features of the work—Fresh preachers in the Methodist Burslem circuit—Letter of invitation to join the Methodists—Decision of an answer postponed—Quarterly meeting—Title of Primitive Methodist first assumed—Letter from the Methodists considered, reply sent—Missionary tour—Meeting at Francis Horobin's—Successful missionary—Letter from John Burndred—Dress—Labours in Derbyshire—Old man drowned—Returns to Tunstall—Another missionary excursion—Travail in birth for souls—Deep sorrow—Baptism of the Spirit—Mrs. Richardson and the magistrate—Samson Turner—Accommodations of a missionary—Open air preaching at the village of Rugeley—Sir John Chetwood—Preaches in Longnor market-place—Breaks up new mission ground.

THE work having now become impressed with those features of unity, order, and system, which have been already described in the preceding pages; our old friends the Methodists having got fresh preachers into the Burslem circuit, they, together with the stewards and other officials, sent us a letter, the purport of which was an invitation to return to the Connexion, assigning as a reason, that it would be for the glory of God, and would spread more the kingdom of Christ in the world. The subject of this letter was considered at large in one of our quarterly meetings, whether it would be for the glory of God, and the extension of his kingdom to return, or continue as we were. It appeared to be the general impression of the meeting, that as God in his providence had brought circumstances into the position in which they then stood, without being designed by any of us; and that as his glory had been seen, and his kingdom greatly extended by our individual

and united efforts, the meeting could not accede to the invitation officially given. However, it was settled to postpone an answer to the letter in question until the next quarterly meeting, and in the interim to lay the matter before God in prayer, and to appoint the two travelling preachers to ascertain the minds of the people upon this important measure. At this quarterly meeting, which was held February 13, 1812, we found we stood in numerical strength, twenty-three preachers, and thirty-four preaching places; and as written preachers' plans were found to be a great deal of trouble in getting up, we decided on having them printed forthwith. At this meeting a matter was decided also, which has excited unnecessary prejudice, and called forth the expression of much disreputable remark in certain quarters, which was the designating the religious body, which, under God, we had been the instruments of founding, by the name of the "Primitive Methodist Connexion:" by which title or designation the Connexion is now recognised by a legal instrument, called a "Deed Poll," enrolled in her Majesty's High Court of Chancery.

When the next quarter-day board assembled, the matter of joining the Methodists, or continuing as a distinct and separate denomination, was agitated. I told the board that I had consulted the several societies on the matter of returning and dissolving ourselves, but not any of the societies were willing to agree to such a course; and after many friends had given their opinions at the board, Mr. James Steele gave his opinion the last. He said he had not failed to lay the whole matter before God in earnest prayer in his private retirements, but he must say he could not see the way clear to return. The resolution was then put by the chairman,

when it was unanimously carried that we should remain as we were. A letter was then sent to our old friends, informing them of our decision, and stating that, as soon as ever we saw that to incorporate ourselves with them would promote the glory of the Most High, and enlarge the Redeemer's kingdom in the world, we would immediately do so ; but that at the present time we could not see that such would be the case.

I may now proceed to narrate the circumstances of another missionary tour which I undertook about this period ; it was to Ramsor and its vicinity, preaching Christ and him crucified. At the house of Francis Horobin we held a preaching service ; it was a memorable season, the " slain of the Lord were many ;" the fruits of that labour are to be seen at this day. We did not limit the preaching to one place, but preached from house to house. We found the houses of Brother Crishley and Brother Buxton very convenient ; in the house of the latter five souls were converted to God. In this house I held a love-feast, which began at eleven o'clock in the forenoon, being most suitable for the country people residing there. No sooner did the meeting commence than tears and bursts of joy took place throughout the love-feast ; great freedom was experienced in speaking of the glorious things pertaining to the kingdom, and several, in giving expression to their religious feelings, declared that God had made me, his unworthy servant, an honoured instrument in his hands in the salvation of their souls.

At the termination of the meeting, Francis Dricott, a local preacher, prayed that the Lord would keep me humble, and save me from thinking too highly of myself. I felt thankful for the sentiment of the prayer, and



responded to it from my heart, Amen and Amen. I was aware that God resisteth the proud, and giveth grace to the humble, and that the devil's object is to inflate the hearts of preachers of the gospel with spiritual pride; alas! how many have been thus deceived, and have said to their brethren and fellow-labourers, "Stand thou by, I am holier than thou."

From thence I went down to Wootton, a small village near Ramsor, and in this place I visited, with a few exceptions, every family, and prayed with each of them. Mr. Joseph Salt very kindly received us, and he with his wife got converted to God, and he called me his father.

From Wootton I went to Alton, and opened it; and such was the general move in the places, and the numerous awakenings, that the places of worship were thronged by those who had hitherto been utterly careless of the means of grace. The Independent chapel at Alton, in consequence of the influx of hearers, had to be enlarged, which greatly rejoiced the heart of the minister, who had laboured many years in the place without any hopeful signs, but now the seed sprung up abundantly. In the house of a friend of the name of Walker, we established preaching, and much good was done; he and many of his neighbours were saved of the Lord. Samuel Tomlinson likewise entertained us as the servants of the Most High, sent to make known to them the way of salvation. I may observe here, with respect to this village, that whenever I entered it I felt much burden of soul and depression of mind; but usually the word preached was mighty through God in pulling down strong holds. The people fell under the word, and were frequently brought into

strong agonies ; and when they were enabled to believe, they exhibited the greatest transports of joyous feeling in praising God aloud.

At another place called Rocester, which was opened, if I mistake not, by William Alcock, God mightily owned both my public and private ministrations ; the power of God broke down sinners, and signs and wonders were wrought in the name of the holy child Jesus. We soon had a flourishing society, and erected a new chapel at a more subsequent period, which I had the pleasure, with others, to open. At this place some of our friends got into the habit of replying to the preacher whilst he was in the act of preaching. For some time this practice appeared to stay and perplex the work, and I felt much delicacy with respect to adopting any measures to check the matter, for fear of hurting the minds of the people. At last an incident took place which brought the habit to an end, for one night I was preaching, and one of the members was replying, a woman of the world exclaimed to the person, " Hold your tongue, man, we want to hear the preacher." The man instantly stopped. I thought, " That is well done ; that is just what was wanted."

We then proceeded and opened other places, such as Threapwood-head, Denstone, Froghall, Stanton, Swinscoe, Hanging-bridge, and other villages, in which God owned the labours of his servants in the salvation of souls, and in the formation of Christian churches. At Froghall, a person of the name of Joseph Biddulph, who lived at the top of the plain, came to hear me preach at Kingsley, and the Lord converted his soul. He then gave me an invitation to preach in his house at Froghall, I went accordingly ; the house was large and the congregation overflowing, and the season was

such as will never be forgotten by the people assembled on that occasion. On several circumstances connected with my missionary movements, Mr. Thomas Burndred transmitted me an account, which I will here introduce :

“DEAR BROTHER CLOWES,

“ I write you a few lines for the purpose of giving you an account of the footsteps of the Divine Providence in my neighbourhood. The first time I attended your ministry was at Kingsley, before the P. M. Connexion was formed. Our respected friend, Joseph Biddulph, was converted to God under your sermon at that place, and when he invited you to preach in his house at the top of the plain, the matter produced a vast deal of excitement. I had been convinced of sin about six weeks before that period, under the preaching of Mr. Sargeant, and from the report I had heard of you, I was very desirous to hear you ; I went to the preaching at friend Biddulph's ; your text was, in Rev. xxii. 17, an invitation to drink of the water of life ; I was thirsty, and I was induced by faith to drink freely. God, that night, washed all my sins away, and his love was shed abroad in my heart ; such a fire was lighted up in my soul that awakened all my powers to attempt doing all the good I possibly could. I therefore took a house for the purpose of having preaching in it, and, in it, you afterwards preached. I wish to call to your recollection that Friday evening when you, along with Joseph Biddulph, got into my house undiscovered when Mr. Sargeant was preaching : after he concluded he called for some one to pray, when you broke forth with a power and glory I shall never

forget—sinners cried out and believers rejoiced ; but a certain farmer who was present was so strangely infatuated as to conclude you were possessed by the devil, and he resolved if ever you came thither again he would shift you off ; but alas ! poor man, he afterwards broke a blood-vessel and died instantly. At this time John Buxton, senior, and John, junior, with myself, began to preach ; persecution now began to rage, and opposition gathered strength. John Buxton, senior, went to preach at a small village near Froghall, and a Mr. B., who kept a large bull, ordered his man to unloose him and turn him into the congregation. The man made three attempts to drive in the bull, but failed ; while exerting himself with all his might, the bull turned on him, and to escape he had to run with all speed. A few days after this circumstance the man was seized with a violent distemper which terminated his life, and the farmer, his master, committed suicide.

“ I am, yours truly,

“ THOMAS BURNDRED.”

At Great Gate, near Alton, a Mr. Byatt, a farmer, and his wife, were brought to the knowledge of the truth as it is in Jesus ; and I accepted an invitation to preach in their house, when the Lord gave me their daughter Mary as a seal to my ministry. I spoke to her in the name of the Lord on the subject of laying her curls aside, and becoming plain in dress, as a Christian ought to be who adorns the gospel. I observed, if she were to retire and lay the matter before God, she would receive a correct impression how to act in that particular matter. She did retire, and when she came down stairs

she had stripped off her curls, and was attired as a Christian professor ought to be.

I now proceeded in another direction, and took a missionary tour into Derbyshire again, and preached at Boylstone, Rodsley, and Wollington; and during this route I felt a glorious consciousness of the power and presence of the Lord. In Rodsley I visited from house to house, till I got through the whole village, with the exception of one house, and that was a respectable one; I felt it a cross to go in; for, I thought, if I invite the inmates to the preaching, I shall probably offend them; I therefore neglected to do this; but when I began the service, I felt uneasy in my mind that I had not taken up my cross in visiting the people in the house in question; I therefore left the preaching-house, and ran to the unvisited family, and having given them an invitation to the preaching, which invitation they rejected, I was nevertheless composed and satisfied in having made the attempt, and whilst I conducted the devotions of the people, the Lord made bare his holy arm. In visiting one house, I found an old man and a woman; I invited them to the preaching, the old man replied to the invitation that he was a churchman, and could say the church prayers off book; and he forthwith began to repeat some of them. I told him all that was very well in its place, but that except he was born again he could not enter into heaven, but must be for ever shut up in hell. I then proposed praying, and on rising, after having done this, he cried out to the old woman, "Mary, give him a shilling; he has prayed well." I told him I did not pray for money; I was obliged to him for the kindness he manifested, and urged him to go to the preaching. He said, "No;"

but Mary might go, and he would go another time. I told him he might be in eternity before I came to preach again; I therefore strongly urged him to go; but all in vain. A week afterwards, as I was crossing a small brook in a valley, my attention was caught by part of a walking stick, and turning round, I perceived a dead body in the brook. I did not touch it, but hastened to a farm-house, and told the people in the house what I had seen. The master went and got some assistance; and when they drew up the body, one of them said, "It is old Ned Carter, of Rodsley." I then knew it was the same man I had so strongly and powerfully entreated to go to the preaching a short while before, and to whom I said he might be in eternity before I returned to his place to preach again; and so it was. This poor man, who lived not far from the preaching-house, and who would not go that short distance to worship God, had been at Cheadle "wake," a distance of a dozen miles, and was returning from the scene of folly when he lost his life. He was, I suppose, seventy years old. "Lord, teach us to number our days, that we may apply our hearts unto wisdom."

After I had witnessed this instance of the judgment of God, I walked about eight miles, and preached at Dense Alcock's, near Weaver hills; and the Lord was with us in truth and power. I then proceeded homewards to Tunstall, where I found the good work increasing; after labouring awhile, I took an excursion into Cheshire and Lancashire again. The first day of my departure I walked about twenty-four miles; on the road I fell into a profound meditation on the fall of man, his departure from original holiness, and the depth of iniquity into which sin had sunk him, and the impossibility

for any power but that of God to restore him. These reflections I pursued in my mind until I was brought into great sorrow and distress of soul; I felt the travail in birth, and experienced an internal agony on account of the millions of souls on the earth who were posting on in the way of death, whose steps take hold on hell; I wept much, and longed for some convenient spot on the road where I could give vent to my burdened soul in prayer. In a short time I arrived on a forest, and then I gave way to my feelings, and poured out my soul, and cried like a woman in the pangs of childbirth. I thought the agony into which I was thrown would terminate my life. This was a glorious baptism into the ministry; the glory of God was revealed to me in a wonderful manner; it left an unction on my soul which continues to this day; and the sweetness which was imparted to my spirit, it is impossible for me to describe.

I proceeded on my journey until I came to the old man's house in the forest, and from thence to Mr. Eaton's, at London Bridge, near Warrington; whose house was truly a "pilgrim's inn." At Stockton Heath I preached, and also at Warrington, at Mrs. Richardson's, where I had times of refreshing from the presence of the Lord. Mrs. Richardson became a speaker amongst us, and was an acceptable labourer in the Lord's vineyard. At the first establishment of preaching in her house, I was conducting the religious services one evening, when one of the magistrates came in and demanded a sight of my license. I put my hand into my pocket, and handed it to him. He then said he wanted to see the license of the house as a place for preaching. One of the people told him it was above. He said, "I



must have it down." The individual replied, "It is in heaven." He then began to swear, and order the congregation to disperse; one man rose to obey the magistrate's order, when Mrs. Richardson exclaimed, "Sit down, my friend, and be quiet. My house is my own;" and then she cried out in prayer for God to save Justice L. At this the magistrate endeavoured to effect his escape, but Mrs. Richardson followed him into the street, praying aloud for the Lord to have mercy on Justice L.; to convert Justice L., and make him a Methodist preacher. He then told her he would send the water-engines, and blow her windows out; but she continued to raise such a storm of prayer about his ears, that he hastened his flight, leaving the Bible and hymn-book in the street, which he had taken from before me whilst preaching; he, however, took my license with him; but in a few days after I went to him, accompanied by a friend. When he saw us approaching his house, he came out with the license in his hand, and gave it to me, saying, "Your servant, sir." He immediately retired into the house, or else I purposed to have given him a lecture on the impropriety of his conduct.

After this I went and preached at Overton, near Runcorn, several times, with success. I then went to Liverpool, where I preached a sermon near the theatre. I then bent my course towards Tunstall, and preached the same evening I arrived; then I went to Cannock Lane, about thirty miles distant, and preached; then to Cannock Wood, a place I had opened before; at this place the work did not progress rapidly, but still good was done—souls were saved.

In the family of Mr. Turner, God manifested his power

by converting the father and the mother, two sisters, and one son; and this son is Samson Turner, one of our travelling preachers. The old man was at first very much prejudiced against methodists, professing to be a churchman; but in a conversation with him his prejudice gave way, and he gave his heart to the Lord, and his house became a home for the ministers of God while pursuing their great work. He died in peace, and is now inheriting the promises.

At other places in this neighbourhood, such as Penkridge, Worley, I visited from house to house, to invite the people to hear the terms of reconciliation, but I did not see much fruit. I generally had to sleep at nights at public-houses, and often was exposed to filthy and disgusting annoyances. At one time I had to sleep where a band of music was playing; at another place I was put into the same room with a drunken man and a woman to sleep; at another place I slept over a stable, and what with the noise of the horses' feet, and the rats in the room, I could rest but little. At Worley Bank, we were kindly received by Mr. D. Buxton, in our missionary labours, and witnessed partial success.

I now bent my course to Abbot's Bromley, on the Lichfield road; and passing through a large village near Rugeley, I felt a strong impression that I should preach in it. I felt it a cross, as I knew no person in the place; yet I felt I should be condemned in my soul if I did not take up my cross; accordingly, I asked a woman if she would lend me a chair to stand on, as I was going to preach in the village. She lent me one; and I got up close by some men that were playing at marbles. When they saw me about to begin, they desisted from their play and drew near; the people came

from every quarter, and when I opened my eyes after praying, a vast multitude stood before me. I then announced my text, and having got about half way through my sermon, a person having the appearance of a gentleman came up, to whom the people moved with great respect. He then said to me, "Come down;" but I took no notice, and went on with my preaching. He then drew up to me, and said, "I demand your license." I asked the people if the gentleman was a magistrate. They said he was a magistrate. I then gave him my license. After examining it, he said, "The signature is not Sir John Chetwood's." I observed, "I must see to that, if it be forged." He then turned himself to the people, and said, "I command every person present to retire peaceably to his own home;" but as the people did not immediately obey this order, he began to rave, and to cry louder for the people to disperse. They then began to move off; but I went on pouring forth the threatenings and judgments of God. He then turned to me again, and said, "If you are licensed, remember, this place is not." "Sir," I said, "I have authority from the king to preach through his dominions, and also from the God of heaven to preach the gospel to every creature; and remember, except you repent, you will perish." He replied, "I shall take you into custody;" but whilst he was about to execute his threatening, some person among the crowd cried out, "Shake the dust off your feet, as a testimony against them;" and then shouted "Glory!" Amid this cross-fire the magistrate appeared to be confounded; so I came down, and bidding the people farewell, I proceeded on my way. At the end of the village, seeing a number of people standing, I exhorted

them to flee from the wrath to come. I proceeded onwards about three miles to Abbots Bromley, where I slept. At Abbots Bromley we formed a class, in the neighbourhood of which I had some precious seasons. From thence I went to the Moorlands behind Leek, where I laboured much, and not in vain.

At Longnor I preached Christ in the market-place, on the market-day. The people suspended their buying and selling until I had finished my discourse. I went on and preached the gospel of the grace of God at Stonepit Hill, Fleet Green, Cowhead, Warslow, Holme End, Allstonfield, Mill Dale, Hartington, Butterton, Windy Bank, and Onecote: at all these places God poured out his Spirit; many were truly saved; and at most of these places Christian churches were formed.

## CHAPTER XII.

Journal—John Wedgwood—Travels to a camp-meeting—Lost on a common—Dangers escaped—Perplexed on a journey—Camp-meeting, Nantwich—Dines on crab-apples—Missions Belper—New chapel erected—Glorious movements—Lodges in the armoury—Remarks—Missions new ground.

IT being our intention to hold a camp-meeting in the vicinity of the villages mentioned in the preceding chapter, and knowing that Brother John Wedgwood was a man well fitted to assist in such a religious enterprise, I waited on him at his father's house, which is near Tunstall, to request him to accompany me to the camp-meeting. When I got to the door of the house, I heard John praying aloud in his room, and his father crying out to him, "John! make a less noise, will you?" but John went on crying with greater vehemence in his prayers, about the world being on fire, and the doom of the proud and ungodly in that day. At last the old gentleman jumped up, and ran into his chamber, exclaiming, "John! will you not make a less noise?" I gave the door a shake at the same time, and John desisted. Now John's motive was not so much to awaken his family from their natural sleep, as to rouse them from the sleep of sin, for they were unconverted.

John and I soon started for the camp-meeting; we preached to all that we met with on the road, till the day began to wear away. I warned John that we ought to hasten on our journey, as we had a large common to pass over. But it was to no purpose; John's zeal for souls

overcame his prudence; accordingly, as I had feared and intimated, we found ourselves utterly lost upon the common, in the approaching darkness of the night. We knew nothing in what direction to proceed, for we found we were up to the knees in the moss and ling which grow on the moor. We tried to grope our way with our sticks; but after wandering for some time, we came to the edge of a large sheet of water, which is called the Blackmere of Morridge; I perceived we were now in considerable danger. I therefore shouted with all my might, "Lost! lost! lost!" Brother Wedgwood wished me to be silent; for, he said, if any body heard us that were evil-disposed, they would have every opportunity to do us mischief. I thought there was some wisdom in his advice, so I desisted crying out "Lost." We went on in a straight line until we came to a stone wall, and then we proceeded along until we came to a gate, over which we climbed, and there Brother Wedgwood lay down, intending to remain all night, as he despaired of finding the way till morning; but I would not lie down, because the ground was very wet; I therefore began again to cry, "Lost! lost! lost!" and in a short time, in the distance, we saw a light, and shortly heard the trampling of feet and the barking of a dog. I shouted again, but no answer was returned; so we began to conclude that enemies were advancing upon us; we therefore took to our heels and ran. We soon reached a wall, over which I climbed, and fell down a considerable way on the other side, and Wedgwood came after me. I arose, and as we ran we heard the dog and some persons pursuing. In a short time we came to another wall; I tried to get on the top of it, but it gave way, and down came the wall and I together. However, we continued our flight until a wall, or fence

of some sort, obstructed us again. I got over it; but on the opposite side there was a deep ditch; I therefore endeavoured to slide down to the bottom, and was not hurt; and onwards we ran, totally ignorant whither we were going, or what dangers were awaiting us. At last, when nearly exhausted, we, all on a sudden, found ourselves in a farm-yard. We hastened up to the farm-house, and, having conversed with the people, we found them to be relations to my wife. Never did my heart feel more thankful than for this deliverance. We were told by the people that we had certainly escaped destruction by miracle, for the precipices and moss-pits were numerous, and where we first saw the light, there was a house, the inmates of which bore a very bad character; and as we were pursued, there was no doubt but that they would have either robbed or murdered us had they caught us.

The next day we proceeded on our way to the camp-meeting, and although the day was unfavourable, many people attended from the villages around, and good was done in the name of the Lord, and a good work broke out in that country all round about.

At another time I was much perplexed in a journey to a preaching appointment, having to open a new place. The people where I lodged persuaded me to take tea before I started, as the distance to the place, they said, was only two miles. When I set off, the people told me I must go up the dale straight on, and I could not miss my way. When I came to the top of the dale there was a village, which I thought was the place; when I inquired I was told I was about two miles distant from the place; it was now nearly dark, and I was informed the road was very difficult for a stranger; however, they told me I must cross a



field, and go down the next, and so forth ; accordingly I went on, and soon was stopped by a river, where there were three different roads ; there was no person to inquire of which of these roads I was to take, I therefore, in my perplexity, knelt down and prayed to God to direct me which road to pursue ; when I arose I felt an impression to take the middle road ; I accordingly walked forward, and arrived at the top of the hill, and went down on the other side, which brought me into a yard where there was a mill. I asked the miller the way to the place of my destination, he told me to go up a hill, and to go by a tree, and it would lead me into a lane, and then I should soon be at the place. I asked him which side of the tree I was to go by, he then began to swear, and said he had told me ; I was therefore glad to quit this director, and push on my way : I came to the top of the hill, passed the tree, ran up the lane, and arrived at the place bespattered to the knees with mud, and nearly exhausted ; the congregation was waiting, I began to preach immediately, and I felt my soul refreshed by waiting on the Lord, and the people participated in the riches of the grace of God.

Returning to Tunstall, I went, accompanied by John Wedgwood, to hold a camp-meeting at Nantwich in Cheshire ; there was a large multitude, and much liberty was felt by the speakers and praying people ; we concluded at noon to retire to dinner, but all the dinner which was prepared for us were a few crabs which we found under a tree. After we had dined we spent some time in prayer, and then proceeded to our work, and continued in it until about five o'clock in the evening ; I then walked to Englesea Brook, a distance of about seven miles, to preach the same evening. When I arrived the congregation was waiting, but I

was so much fatigued and exhausted, that I was obliged to set my back against the wall to rest a little whilst I spoke to the people in the name of the Lord. Nevertheless I could say,

“ Labour is rest, and pain is sweet,  
If thou my God art here.”

About this period also I visited Cox Bank, on the borders of Shropshire, where I preached several times, and visited all the families in the place from house to house. This place was mostly supplied by the local preachers from Tunstall, as well as myself; they frequently walked to their appointments, a distance of eighteen miles, and returned home on the same day. But our labours were not in vain here, for the Lord raised up a people to praise his great name.

We still continued to enlarge and push on our missionary labours, by extending ourselves further into Derbyshire. We opened Mercaston, Hulland, Turn-ditch, and Weston-under-Wood. At each of these places much good was done from time to time as we visited them; indeed, they became much noted in what was then called the Connexion. John Harrison, who became a local preacher and afterwards a travelling preacher, and who finished his course in the glorious work in the year 1821, was brought to God in this neighbourhood; he travelled with considerable success in Tunstall, Loughborough, Nottingham, and Hull.\*

\* For some time John was like a speckled bird in his family, but his steady and pious conduct produced a change in his father's house. His eldest brother sometimes jested him, and said he had been told that there was “hell upon earth” at Hulland, where John attended the meetings, but he would go and see for once what hell upon earth was. He went, and God arrested him and saved him, so that he said he found it was heaven upon earth: he pursued his course, and became a leader and a local preacher amongst us.

Also Sarah Kirkland, who afterwards became the wife of John Harrison, laboured extensively both as a local and travelling preacher, and her memory remains dear to thousands to this day : (these were my first colleagues in my mission at Hull.) In the same neighbourhood God blessed my labours in the conversion of John Ride, who has now long been one of our most successful missionaries in the west of England ; in him I have much joy, and trust I ever shall have while life shall last, and after that shout glory. In these parts we were refreshed in our labours by the hospitality of our very kind friends, Wilson, Beeston, Ride, Holdgate, &c. ; the recollection of the kindness of these families can never pass from me while life, or thought, or being lasts : I hope to meet them in heaven, where our joys will be renewed and perpetuated to eternity.

Our mission extended to Belper, and our labours were crowned with prosperity. Mr. Strutt, the proprietor of several large cotton factories, perceiving a decided change wrought by our instrumentality, in many of his work-people, became very friendly to us. The place in which we worshipped being far too small, we made application to Mr. Strutt for land on which to erect a chapel ; he kindly offered us as much land as we wanted at a shilling per yard ; a chapel was soon raised, which I with others had the pleasure to open, and the work enlarged, souls were saved, and Belper became afterwards the head of a circuit.

I then proceeded, and preached at Milford, where the word ran and was glorified, and where a society was formed. From there I went to Derby and sounded the gospel trumpet ; and notwithstanding there were many things which perplexed the work of God, besides considerable persecution, yet the work of God rolled on, a chapel was built, and a numerous congregation was

raised ; so overwhelming were the multitudes, that after the doors were thrown open, in a few minutes the chapel used to be filled to excess. On one occasion the chapel was so crowded, and the air so bad, that the lights would not burn ; the chapel-keeper endeavoured to trim them ; some of the turbulent of the persecutors created a disturbance ; I cried to God to still the raging of the enemy, the rebels felt the power, and were struck, but the chapel-keeper opened the door and they escaped, or I believe they would have been arrested with conviction. One of them threw a stone at the head of the chapel-keeper, and cut him severely : this produced great confusion, and terminated the service for the night : however, the man who threw the stone was brought up before the mayor for this outrage, and was committed.

At this place a soldier in the Royal Artillery, who was stationed at the Armoury, was a great help to the cause, both in the getting up of the chapel, and in the converting work, besides supporting the preachers ; having no friends in the beginning to take us in, I have often gone with the soldier to the Armoury to sleep. It was rather a trial at first to have to climb up without steps, one tier above another, to get into their berths, or sort of box beds ; but I remembered I was a missionary, and it behoved me not to demur about little matters of convenience and comfort. I had counted the cost, and was prepared, by the grace of God, to take up my cross and follow Jesus through honour and dishonour.

In the vicinity of Derby I preached at several places, such as Willington, Bolton, Chaddison, Drarycott, Windley, Burniston, Normanton ; at which places my labours, along with those of my coadjutors, were blessed in the conversion of sinners to God.

## CHAPTER XIII.

Journal—Nottingham—Persecution—Work in Nottingham—Shelford—Courage in opposition—Blidworth—Calverton—Man suddenly arrested—Mission progresses—Opinions of some in supporting travelling preachers—Preaches in Bingham market-place—Class-leaders and a free gospel—A division—Devil and parish priest—Bottesford—Great confusion—Balderton—Newark—The water-engine brought out—Engine broke—The person compelled to pay damages.

FROM Derbyshire I afterwards went on to mission in the county of Nottingham, where the Almighty greatly prospered the cause in which we had embarked; and notwithstanding the powers of earth and hell stood in formidable phalanx, and opposed our advance, yet, unappalled, we dashed forward, and “in the name of the Lord we lifted up our banners.”

In the town of Nottingham we preached in a large room that had been used as a manufactory, which room, I suppose, would hold about a thousand people, which was generally well filled. We experienced strong persecution in the beginning; but on application to the magistrates, the outward persecution was in a measure quelled. Sometimes, amid the storm and disquietude of the wicked, I have seen the congregation shake with the power of God; the sound on the tops of the mulberry trees has been great; in the valley of dry bones, bone has come to its bone; “there were many bands, whose hearts the Lord touched;” and the work having gone on with glorious success, Nottingham has long been the head of a circuit, and also of a district.

At Shelford, a gracious work broke out, but it was

bitterly opposed by the persecuting hosts. A steward of the proprietor of the village hurled his anathema against us, and threatened those with his awful thunder who should have the temerity to harbour us. One man, however, mustered courage to brave the storm; he took us in, and opened his house for preaching; he was therefore served with a notice to quit. The man had built his house himself, on the land of the proprietor, and the steward resolved to dispossess him; the man, however, stood firm and unmoved, and the matter was never carried against him. Another persecutor, who bitterly opposed us, was removed by being drowned in the river. I, however, left this place with some hopes; I resembled a bark tossed with the tempest and exposed to the yawning gulf.

At Blidworth the work flourished; in two months we raised a lovely society of fifty-two members. I had an extraordinary time in meeting the class for tickets, and in preaching afterwards, one woman passed from death to life. Two sermons which I preached afterwards were greatly owned of God; many were pierced with sorrow of a godly sort, and either four or five found redemption in the blood of Jesus Christ. At Calverton, where I preached with my full liberty, and where I had formed a society the fortnight previously, I joined five new members, making in all sixteen. I then proceeded to Oxon, and preached from Rev. iii. 20. The Lord worked powerfully among the people, and signs followed; one man was arrested in such a manner as if he had been shot with a musket-ball; he would have fallen to the ground, but some of the people rushed to his assistance, and held him up. The man afterwards said it was one word which I uttered which penetrated his heart. Another man, who

had been in deep distress all night on account of his sins, came to me in the morning, and accompanied me out of town. After relating his distress, we kneeled down by the road-side, under a tree, and the Lord in mercy set his soul at perfect liberty.

At Lambley I also preached, in a chapel which was occupied alternately by the New Connexion Methodists and the Independents. Mr. Smith entertained us at this place, and was much attached to our interest. I had a very powerful time in the preaching service, and afterwards gave tickets to a society of twenty-two; I had many blessed seasons among the brethren in this place.

At Bullwell I also administered the word of life, and met the society to give quarterly tickets to its members. I felt much regret to find that the cause had in a measure retrograded. From this place I moved forward to Radcliffe, and preached, and one cried aloud for the mercy of God. I again preached in the open air to a vast number, and again at five o'clock the next morning from 1 Cor. xvi. 13. At this place I again met with Brother Wedgwood; we both preached in the open air. After I had spoken, I left Wedgwood to conclude the service, and proceeded to preach at another place about four miles distant. When I was about a mile off, I distinctly heard Wedgwood praying with the people. At this place I experienced a little trouble from a certain person who had broached some unsound sentiments. One of the principal was, that the society ought not to support the regular travelling preachers, but only those who were missionaries. I reasoned with the people on this matter, and the result was, they gave up the principal, and the individual who had been the most promi-



ment in the affair, took me to his house, and treated me with the greatest hospitality, at the recollection of which I feel a lively sense of gratitude upon my spirit at this day ; for I was then a stranger in a strange land. I preached to the people afterwards, and one soul was saved ; and when I met them to give tickets, they subscribed *nobly* to the quarter-day board at Nottingham.

I then went to Great Croppel, and, according to report, good was done. At Little Croppel I preached in the Methodist chapel, at the request of the people, and satisfaction was given ; indeed, in those parts, the spirit of bigotry appeared to be annihilated ; union in saving souls was the order of the day ; the Methodist class-leader led our class as well as his own.

I now proceeded to Bingham, where I preached in the market-place to about two thousand people ; the power of the Highest fell upon many. Again I preached in the market-place, and it was both a weeping and rejoicing time, and I trust much good was done ; indeed, a true minister will never know all the good that his ministry achieves in this world. When I had concluded the service in the market-place, a woman came up and shook hands with me, and told me I was her father in Christ. I never remembered seeing the woman anterior to this period. The next time I preached at this place I renewed the tickets of the society, and was assailed with some trouble. We had two classes in the place, but one of the leaders wished to have what some designate a “ free gospel ;” that is, for the members to give nothing to the support of God’s cause. This unscriptural sentiment produced confusion and disruption in the society, and a scattering took place ; part of the

people gave up their religion and went into the world ; others went to the Wesleyans, inconsistently enough ; and we retained what was left ; however, those that remained were of one heart and one mind, and there appeared a greater probability of doing good in our future operations.

I went next to Granby, and preached in a chapel built by Mrs. Goy ; the Lord made bare his holy arm, and such was the consternation of some in the congregation, that they decamped ; but the Lord set one soul at liberty.

At East Bridgford I stood up in the open air to preach Christ, but, as it was observed by some, the devil and the parish parson sent two persecutors, who blew great horns in order to drown my voice, and to prevent the people hearing words whereby they might be saved ; but Mrs. Lockwood being present, she offered me the use of a chapel which belonged to her ; I therefore immediately descended from my position, struck up a hymn, and proceeded to the chapel, the congregation following me. In the chapel all was tranquil during the service ; neither the parson nor his musicians thought proper to enter to annoy us ; but the best of it was, God converted George Herod, who is now a travelling preacher with us. I preached a second time, and gave the society tickets, and found the members in a blessed state of prosperity. I then preached at Whatton, Sibthorp, and Throwton, at which places God confirmed his own word.

At Bottesford I unfurled the banner of the cross, and preached from Matt. xii. 41. This place was very hardened, and its opposition was very powerful. A band of music was hired to play, to prevent the people

from hearing the gospel of their salvation: the scenes exhibited occasionally were very singular—the people and the preacher singing, the band playing, dogs barking, persecutors grinning; but by-and-by we got delivered from the band, for the big drummer got struck by the power of God, and he would drum no more; and then we obtained partial deliverance from persecution, as well as a place to preach in. At another place in this neighbourhood they rang the bells in order to drown the preacher's voice; but deliverance came again, for the great bell cracked, and the ringing was ended; and some of the people observed, that if they attempted to ring again to oppose the "Ranters" the steeple would fall.

From this place I proceeded onwards to Screveton, and preached in the open air, met the society, and joined five, and then pushed on to Balderton: and notwithstanding I was much exhausted, I stood up and preached in the open air to a great company, renewed the tickets, and received four members into the church: at this place the preachers were most affectionately entertained at the house of Brother G. Turner, who was a succourer of many, and of myself also.

The town of Newark was my next place of ministerial labour; and in this town I was once more associated with Brother J. Wedgwood. We both preached at one hour, apart, he in Mill-gate, and I in North-gate; we had large congregations, but my Brother Wedgwood's congregation did not conduct itself so respectfully as mine. I had good liberty in speaking; and could we have got a place to hold a prayer-meeting in after the preaching services, I believe we should have had much fruit; as it was, good was done.

A little persecution, however, made its appearance; for at one preaching service the water-engine was brought out to play upon the preacher, but a part of the congregation took the part of the preacher, and became so exasperated at those connected with the water-engine, as to fall upon it and break it. The persecutors then applied to the magistrate for redress and for damages; but the magistrate, in examining the case, inquired by whose order the engine was brought out; it was then shown that it was by the direction of the church parson; the magistrate then decided that he was the party that must pay the damages.

## CHAPTER XIV.

Journal—Leicestershire—Goes to Loughborough, and preaches—Missions in several places—Useful labours of Wedgwood—Plainness in dress—Wedgwood imprisoned at Grantham—Mr. Lockwood held to bail—Sir William Manners—Stone pulpit—Sir William at the camp-meeting—Takes the preacher in his carriage to preach at Grantham—Conversation on the road—Sessions trial—Woodnorth's poem on Wedgwood's imprisonment—Preaches at Oakham—Wedgwood at Melton Mowbray—Persecution extraordinary—Camp-meeting, Packman-lane—Love-feast at Sielby—Mission progress—Leicester—Open-air preaching; Belgrave-gate; magistrates attend—Powerful and exhausting labours—Interview with Mr. Woolhouse, from Hull—Powerful camp-meeting at Willingoer—Visits Lincoln—Holds a camp-meeting in the City—Missions Waddington—Protracted-meeting—Conversation with Wedgwood.

THE next place to which I was directed, in the order of Divine Providence, in the missionary field, was Leicestershire, in the year 1818. The first place I preached at in this county was Loughborough. I arrived in the town about dusk in the evening; the bellman was immediately sent round the town, to announce that a certain preacher would preach that evening; many people attended accordingly; but I had not that freedom in making known the gospel message which in general I had experienced in my missionary career.

I next went on to Quarn, and preached to an overflowing congregation in the Wesleyan Methodist chapel, and I trust it was not in vain. On the Friday it was given out for me to preach at Mount Sorall in the open air, to commence about noon, but the weather proving unfavourable, the design was abandoned; but a request arrived from Sielby for me to go thither and hold forth the word of life in the Wesleyan Methodist chapel. I

had not arrived in the place more than half an hour before the chapel was filled excessively; indeed the whole country appeared to be on a move; the spirit of conviction had extensively gone abroad among the people. In the preaching service at the above place I enjoyed a blessed season—a time of refreshing from the presence of the Lord.

I hastened on, without making any delay, to Seagrave, and preached in the evening in a chapel which was the property of a farmer in the place, and who opened his house to entertain us, as the servants of the Most High God. Afterwards I led a lovefeast in another chapel belonging to Mr. Goy, a kind and affectionate friend to our cause. In the lovefeast the people took courage and spoke freely of the mercy and goodness of God to their souls, by our instrumentality; the good hand of our God being upon us, and particularly with reference to Brother Wedgwood and Brother B——n, whose labours had been greatly owned and blessed among them. One man remarked, that when he was awakened and in distress for his soul, and anxious to go to some place of worship to find some people with whom he might take counsel, he observed in the street some women dressed in plain bonnets, proceeding to some place where prayer was wont to be made; attracted by their plainness and simplicity, and the piety of their demeanour, he followed them, and whilst engaged with them in calling upon God, his soul was set at liberty. I took occasion to remark from this narration how incumbent it is on the part of religious people to be patterns of plainness in dress, and for our females to attire themselves as women professing godliness.

Being informed that Brother Wedgwood, with whom

I had gone upon several missionary campaigns, was thrown into prison for preaching the gospel of the grace of God at the Market-cross in the town of Grantham, I set off to have an interview with my fellow-labourer in the kingdom and patience of Jesus. I called upon Mr. Lockwood, of East Bridgford, on my way, and he told me that Brother Wedgwood had given bail, and that he and Brother Benton would attend a camp-meeting on the morrow near Buckminster. He likewise informed me, that when he heard that Brother Wedgwood was arrested and committed to prison, he put his horse into the gig, and rode to Grantham, and took Wedgwood's place in preaching; but presently the constables came and took him also, and conducted him before the magistrates, who immediately made out his mittimus for prison; he then gave bail on his own recognizances until the quarter sessions, and returned home.

It may be observed here, that between the intolerant magistrates of Grantham, and Sir William Manners, of Buckminster, there existed considerable opposition; and when Sir William was informed that the magistrates had committed the preacher for preaching at the Market-cross, he immediately ordered a pulpit to be erected, built of stone, near the town-hall, that the preachers might occupy it whenever they thought proper to address the people in the Market-place, none daring to make them afraid.

Mr. Lockwood, to whom I have referred, favouring me with the loan of a horse, I proceeded to the camp-meeting near the residence of Sir William Manners, and joined my former colleagues in the work of the Lord. In the afternoon Sir William came to the camp-meeting in his carriage, and requested that one of the preachers should accompany him to Grantham, to preach in the



pulpit which he had erected for that purpose in the market-place. One of the brethren expressing his willingness to go, Sir William desired him to step into the carriage, and they rode off to Grantham. As they were going along, Sir William asked the preacher whether or not he and his brethren were inspired men. The preacher replied that his soul was full of glory. Sir William then said that he should like to hear him preach—would he have the goodness to preach to his coachman as they proceeded? The preacher replied, that if he would stop the carriage, he would preach to the people in the village through which they were passing, through the carriage window; but Sir William declined that proposal, and drew up the window blinds. On arriving near the town, a chaise was prepared to carry the preacher into town. When arrived at the market-place, a servant of Sir William attended, and the preacher ascended his pulpit of stone, and preached to the assembled people. When he came back by the stage-coach at night, he told us he had proclaimed the gospel from the new pulpit, and that he had had a very pleasant journey. The camp-meeting, during the day, was powerfully supported; much good was done; and we concluded about five o'clock in the evening.

When the sessions came at which Brothers Wedgwood and Lockwood had to surrender to their bail, the trial came on. Counsel was provided for the prisoners, who were put to the bar; but the result was, a verdict was given for the defendants; consequently, the magistrates having lost the cause, they had to pay all the costs of the trial.

On the occasion of the iniquitous imprisonment of Brother Wedgwood, a poem was written by Brother T. Woodnorth, one of the first men that came forward to

support itinerancy in our connexion in a pecuniary point of view. He was no poet, nor the son of one; but the circumstance of this persecution first kindled the muse in his bosom, and he produced the following lines, which I here insert in these memoirs of my life, in memory of a man whose friendship I highly esteemed; and with whom in the unclouded region among sainted spirits, I trust I shall spend a happy eternity before the throne, singing, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto Him be glory for ever and ever. Amen."

### THE POEM.

My muse is cheer'd, and praise hath fired my tongue;  
I'll sing of Grantham, and its Belial throng.  
Come, pious Britons, turn a listening ear,  
For what have pious Britons now to fear?  
Our laws most nobly keep the rude dogs down,  
Who hate true prophets, and at virtue frown.  
The men of Grantham knew not Britain's way,  
O'erpower'd with anger, took a lamb for prey,—  
In prison thrust a harmless child of Christ  
For preaching Jesus; what a false arrest!  
But hear me out; 't is not half my tale;  
They loosed Wedgwood merely at his bail.  
Thus Satan trains the scholars at his school:  
They are but idiots taught to play the fool.  
The law came home, and these grandees were told,  
Their captain Lucifer had been too bold  
In rallying out his legions to the field,  
Each was a cut-throat with a broken shield.  
Wonder of wonders! Jesus rules the world!  
See greatness humbled, and fierce anger cool'd.  
And now I marvel at the thing well known,  
Lo, Grantham's famous pulpit made of stone;  
Fraught with good zeal, witness Sir William's hand,  
The knight of Buckminster, who made a stand

Against the sons of envy in the fight,  
To damp their fury, and to calm their spite.  
That monument he raised to Jesu's name,  
To preach the Crucified, and spread his fame.  
This was an act as brave as e'er was told  
By daring warriors, who in crimson roll'd  
Their dyed garments in the field of blood,  
And for their honour nobly stood  
The hottest battle in the fiercest form,  
Close thundering cannon with a mortar storm.  
'Twas done for God, this makes the action shine  
More bright than sun o'er equinoctial line.  
In vain the archers strove to stay the flight  
Of Jesu's heralds with the gospel light ;  
They rise, I see them, yea they reach the sky,  
And eye the fowler, and his piece defy.  
Would heathens rage ? would men contend with God ?  
Let them remember his majestic rod  
Of old, when Pharaoh chased the sacred seed  
From Egypt's borders, whom the Lord had freed.  
He spoke—sea ran in heaps from trackless sand,  
While Israel's sons went as on dry land :  
Then follow'd Pharaoh with a heart of stone,  
Bent on their ruin, though he found his own,  
Heedless, unguarded, for an heathen wreath,  
To follow Israel with the shafts of death.  
No sooner were the sands with thousands spread,  
But seas rush'd backward, and the hosts were dead.  
Thus Israel sung in notes of joyful strain,  
God o'erthrew Pharaoh, and his hosts hath slain.  
Examples numerous we might bring forth  
To show strict justice, and his peals of wrath ;  
Let one suffice—God speaks, let men revere ;  
Come, take the caution, cease to interfere  
With his anointed—don't his prophets harm,  
For threaten'd thunders will the world alarm.  
Then woe to them by whom the offences come,  
When Gabriel's trumpet wakes them up to shame  
Learn, men of Grantham, 'tis not gowns and gain  
Which keep our island in the dashing main ;

'Tis God, in churches not of brick and stone,  
That's our foundation ; there we rest alone.  
Yet Grantham rebels did those men arrest  
Whom prince and state give law for preaching Christ.  
But we forgive ; 't is not revenge we seek ;  
And pity those who badly make a leak,  
With anger wild bore through the vessel's side,  
So fond of brimstone sink in fiery tide.  
Go, Christian teachers, enter every town,  
Storm Satan's kingdom ; truth will beat it down.  
God was with Daniel in the lions' den,—  
And will he leave you to the hate of men ?  
No ; you have proved him in the faithful way ;  
Jehovah's Son and Spirit are your stay,  
Your strength and succour in th' Eternal Three.  
With peaceful souls, with confidence and glee,  
Pursue your course, though devils bar the way,  
And though the mighty o'er the meek bear sway.  
Who can contend with Him who made the sun ?  
Or stop the Saviour who the battle won ?  
Whose hallow'd cross was stain'd with crimson gore  
On Calvary's mount ; there Satan lost his power ;  
In part sore weaken'd by that break of chain,  
Continues reeling on earth's conquer'd plain,  
Burning with anger 'gainst the bleeding Lamb  
In human nature, to the creature shame,  
Follow'd by matchless arms must yield at last  
To brighter spirits, and endure the blast  
Of God's eternal storm, in flaming fire,  
Where pains afflict, and hope's bright rays expire.  
We trace this hero from the birth of time,  
And show you Jesus by prophetic line.  
Through cloudy types our Victor made his way,  
Dispelling darkness by the opening day,  
A day desired by kings and prophets too,  
(Withheld in wisdom, but reserved for you,)  
Whose yielding minds like supple willows bend,  
Resign earth's pleasures, and to mercy lend  
The willing ear, the willing contrite heart,  
Whose resolutions, found in truth, to part

With every sin so pleasing to the mind  
Of sensual creatures, who forget that kind,  
Eternal Hand, bestowing good on those  
Who even mock him, and forget his cause ;  
The best on earth, because it leads to joy  
Surpassing earthly, which can never cloy.

Turn, men of Grantham, why did ye abuse  
The men of honour? I have lent my muse  
To vindicate their right, and show the wrong  
Of stabbing virtue by a clam'rous throng.  
Had heathens done it, in some foreign clime,  
We'd said nought of it, nor reproved in rhyme ;  
But as such usage is in Britain found,  
You might expect the sword of truth to wound  
The head of error, on the sinful plain,  
And leave it silent as the breathless slain.  
Our God, our king, our country, all defend  
The pious Britons, and assistance lend ;  
The law, unbribed, regards both rich and poor ;  
How blest the kingdom, and how safe to moor  
Within thy clefts, O England ! when the gale  
Of rising anger in proud minds assail,  
To drive the glorious fleet, by furious rage,  
From peaceful harbour and good anchorage.  
Praised be that God, who shelter'd Britain's shore  
From Bonner's sons, with ensigns dipp'd in gore ;  
Yea, let the people praise Thee night and day :  
So prays the writer, and may Israel say  
" Amen, in truth, our God he is the Lord ;"  
May Grantham know it, and embrace his word.  
We love you, sinners, and we wish you well ;  
The word untainted is the truth we tell.  
We are no daubers ; for we read that wall,  
Raised with bad mortar, must together fall  
With its unskilful builders to the flame,  
To feel the burnings of eternal pain.  
Turn, men of Grantham ! haste ! make no delay  
Your Bibles tell you of a coming day,  
A day terrific ; O the awful fire !  
Who would not shun it, and to life aspire ?

Turn, Grantham sinners, ere it be too late ;  
 Doth conscience slumber ? won't you see your fate ?  
 Do not convictions press ? Dead souls, arise !  
 Is earth superior to the blood-bought prize ?  
 Turn, sinners, turn ; we ask the reason, why  
 Is sin so pleasing ? is it safe to die ?  
 What ! die unchanged ? and dare you face grim death  
 Before the Spirit whispers a new birth ?  
 The most impious tremble on that wheel,  
 And fain would shun it, when its pains they feel ;  
 When eyelids close, and eyeballs lowly sink,  
 And paleness triumphs o'er vermilion's tint ;  
 When the sad spirit heaves the guilty groan,  
 And weeping friends around the body mourn ;  
 When black reflections rake up ev'ry sin,  
 And conscience answers to the truth within ;  
 When demons, too, await in that sad hour,  
 Hell, close behind, stands ready to devour ;  
 As Dives, thoughtless souls away they go,  
 Our Bibles tell us, to the pit of woe !

The following extract of a letter from Brother Sharman, addressed to a friend of his, will throw additional light on this affair.

*"St. Ives, Cornwall, December 1st, 1842.*

"DEAR BROTHER,

" I became acquainted with Mr. William Clowes and the Primitive Methodist Connexion in one and the same day. Having previously heard of the purposed camp-meeting to be held upon the estate of Sir William Manners, not far from Grantham, in Lincolnshire, on Sunday, ———, 18—, I, with a number of others, went the distance of fifteen miles, and arrived on the camp-ground in time for the morning services. The day was very fine, and all the morning the people were coming up in large numbers, from every quarter: such a concourse of people met for divine

worship as we had never seen before. It was not only the first camp-meeting, but the first out-of-door worship that had ever been seen by many hundreds of us, and with its services we were greatly excited. The meeting was held in a fine broad green lane, sheltered by a beautiful and high thorn-hedge, with the spreading oaks growing thick therein ; under its shade hundreds stood. The preachers present were Wedgwood, Benton, Heath, and Clowes. The latter came, after holding a service at some other place. I saw Mr. Clowes as he approached the crowd, and he immediately entered into the work of the ministry in some of its departments with great zeal. I had never seen him before ; and although now many years since, I have the most perfect recollection of his movements and manner of exercise ; the text which he took was Gen. vii. 1 ; and the impression the discourse made upon the assembled multitudes, and especially upon myself, was great. The above meeting found me with a small degree of Divine light beaming upon my mind, with a feeble desire for salvation. As the services proceeded, the light and concern within me increased. And at the close of the day I was found, by faith, happy in Christ, the 'Ark' to which I had been so powerfully invited by Mr. Clowes. I was not only fully decided to devote myself to Christ, but also to labour to serve the interests of the Primitive Methodist Connexion, which I have, in some humble degree, done for at least twenty years. My resolution, in reference to the Connexion, I was by Providence prevented from fulfilling for a few years ; but from that great day I have been making at least some feeble effort in God's service. I cannot help stating, that at the close of the afternoon's service, I saw Sir William Manners' carriage come upon the



camp-ground ; and I stood looking upon Benton, while he, putting his hymn-book and Bible into his pocket, assisted by the footman, without much ceremony stepped into the carriage, and was driven off to preach upon the notable stone pulpit at Grantham in the evening. In the evening Mr. Clowes, and I think Wedgwood, went to Coltshall, a town upon the great north road between Stamford and Grantham, and I took tea with them at the house of a friend, whose name, I believe, was Goldsworth. Mr. Clowes preached out of doors upon the hill, not far from the Methodist chapel, in the evening, to many people ; we afterwards held a prayer meeting in the Methodist chapel. The great amount of good done that day will much of it remain a secret until the great day reveals it ; for much of the fruit of its labours was thrown into other religious connexions. I returned home late at night with my company, and we praised God, and talked of the strange things we had heard, seen, and felt.

“ Thus ended the first day of my acquaintance with the Primitive Methodist Connexion and with Mr. Clowes ; who can tell how I shall end the last ? I hope and pray that my last day of connexion with the people of my early choice may be my best day.

“ I remain, my dear brother, yours affectionately,

“ HENRY SHARMAN.”

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“ DEAR BROTHER CLOWES,

“ I heard a respectable tradesman of Eagle (a town seven miles from Lincoln) say, that he heard you preach in Lincoln, when some one threw a stone which brought blood from your face ; and the manner in which you bore the insult, and prayed for the insulter, led to his conversion. At the time he told me he was

a Wesleyan, but showed great kindness to our people. I did not know whether or not you were in possession of the above fact. I should like to know at what distance of time we may expect the appearance of your Life. Yours affectionately in the Lord,

“HENRY SHARMAN.”

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On the morning subsequent to the Buckminster camp-meeting I proceeded to the town of Oakham, in the county of Rutland, on the King's business, which required haste. I arrived in the evening, and preached at seven o'clock, in the open air, to a well-behaved people; a kind friend took me under his hospitable roof after I had done.

After making arrangements for preaching the following fortnight, I pushed forward to Melton Mowbray. When I entered the town, I was informed that Wedgwood had just concluded preaching in the open air, and had gone to a village about three miles distant. I therefore followed him to the village, and stood up and preached in the street; the multitude was very large; and when I had proceeded about half-way through my discourse, a man on horseback, with a drawn sword in his hand, storming and threatening, rode up among the people, and vowed to take vengeance on the preacher; but the people checked him in his advance by drawing close around me. He made repeated efforts to force his way through the people, but he failed; so I received no harm. We held a prayer-meeting in one of the people's houses after the preaching; and notwithstanding the persecutors raged, and threw dung and stones upon us, yet in the name of

the Lord we lifted up our banners, and made a stand in Jesus' all-conquering name.

The next preacher that attended Oakham had no sooner begun to preach than he was assailed with a terrible storm of persecution ; and had he not taken to his heels he would in all probability have been killed by the infuriated mob : it pursued him a considerable distance, but the preacher taking a circuitous direction, escaped without hurt. The next preacher that ventured to go had not long been engaged in the services before many of the rabble came up with a basket of eggs, intending to pop the eggs one by one at the preacher ; but their fury became so exasperated that they dashed the basket and all the eggs together at the man of God, and then knocked him down, and threw themselves upon him ; by the mercy of God, however, the preacher got up and made his escape.

A short time after these transactions we held a camp-meeting at Packman-lane ; some thousands of people attended ; the preachers had great freedom in addressing the people ; altogether it was a most blessed meeting. In the evening Wedgwood and I went to Sielby, and held a love-feast in a barn ; the people spoke freely of the dealings of God to their souls, and I had the happiness to hear from the lips of several, that my labours were not in vain in the Lord. The next day, at one o'clock in the afternoon, I preached in the open air to a well-behaved and strongly-affected people. Brother Wedgwood and I then pushed on to Barrow Wake, and we both preached apart ; we first sang through the streets, and the multitudes accompanied us. We continued the open air service until ten o'clock, by which time it was dark ; but the

people were so much affected by the power of God in the word preached, that they would not disperse. We preached again in the open air, and we had another glorious time of refreshing from the presence of the Lord. We then preached our way to Nottingham, and back again to Sielby, where we saw the arm of God made bare, and Satan fall like lightning from heaven.

On Sunday we proceeded to hold a camp-meeting at Croxton-lane-ends, near Bursbay; here the word of the Lord prevailed, and many experienced the converting power. From this place we went onwards to Leicester the same evening. As we went through the villages thither, we sang the high praises of our God; the people flocked after us, and appeared moved with astonishment. When we arrived in Leicester we were very weary, and it was very late at night; in the morning, however, we marched forth and hoisted the gospel standard in Belgrave-gate; it was supposed that about two thousand people gathered themselves together on this occasion. We both preached; Wedgwood from Job xxii. 21, and I from Rev. iii. 20. Just as I was rising to address the congregation, a person whispered in my ear that an alderman and one of the magistrates were present, but I did not feel any fear on that account; I felt my soul impressed with a consciousness of higher powers—the value of immortal souls, and the necessity which lay on me to cry aloud and spare not, regardless of the trifling distinctions of earthly rank and power. The multitude on this occasion were exceedingly well behaved, a deep solemnity reigned over the meeting, and all was as still and quiet as if we had been in a chapel. We terminated our proceedings

about twelve o'clock, and at half-past one we held a prayer-meeting in Orchard-street, in a friend's house. The gathering together again was very numerous ; vast numbers stood on the outside, many were powerfully affected and cried for pardoning mercy, and their cries were not in vain. It was supposed that about twenty souls found the Lord, and rejoiced in sins forgiven : the prayer-meeting continued till six o'clock in the evening. When I came out of the house I found my clothes were as wet as thatch on a very rainy day ; after partaking of a cup of tea we set out and walked seven miles to Sielby ; we felt ourselves so much exhausted on the way that Wedgwood was inclined to lie down in a meadow, but I opposed this, as we should have endangered our lives by such a course.

After a good night's rest, and breakfast, we departed from Sielby, to walk a distance of seventeen miles ; we then took leave of each other, that we might preach at different places. When I had done preaching at one place, a respectable person came up to me and told me he had heard me preach on the Monday morning in Belgravegate, and invited me to go down to Hull on a mission. I told him that I had met with a person at Loughborough that week who had told me of a certain woman living at Hull, who was a speaker, and was much opposed ; that she held a prayer-meeting in her house on the sabbath-day, and that if a mission was undertaken, it would, by the providence of God, soon be established. This person then bid me good night ; but when we parted, a thought struck me that he was the husband of the female speaker at Hull ; I therefore followed the individual, and asked some persons that stood by if they knew the person with whom I had been in con-

versation ; they told me his name was Woolhouse. I then immediately remembered that that was the name of the woman alluded to, and that he must be her husband.

After this interview I felt a strong desire to bend my course to Hull, there to make known the salvation of God ; and it was not long before, in His providence, my steps were directed thither. Brother Wedgwood soon joined me again, and on a Friday evening we went on to Willingoer, in Lincolnshire, to conduct a camp-meeting. We commenced it about nine o'clock in the morning ; and matters went on very smoothly until a little before noon, when a sharp skirmish took place, occasioned by a vigorous movement of the bands whose hearts the Lord touched, against the uncircumcised tribe. A cry for mercy was uttered, and two of the preachers descended from the wagon to assist the wounded. The heathen then raged, and the wicked imagined vain things ; but the movement increased ; several that were arrested as prisoners of hope came to the wagon, begging me to assist them in breaking the bonds of their captivity. Thus, in the wagon and around it, the combat was maintained ; the hosts of hell manœuvred with great dexterity, and laboured to throw all into a heap of confusion. I turned my eye upon some of these Philistines, and God accompanied my glance with an arrow of conviction, and two or three of the rebels fell into the rear as if utterly powerless, and remained quiet during the remainder of the meeting. After partaking of a little refreshment at noon, we resumed the meeting again, and broke up about five o'clock in the evening. The concourse of people was very great, but the major part of them were

very unsteady, careless, and hardened. At half-past six o'clock in the evening I preached in the street; and then, in the house of Francis Cotton, held a prayer-meeting; we continued this prayer-meeting until morning; many were in distress of mind, and cried out in the disquietude of their souls; but others were like the flinty rock; for whilst we prayed with the mourners, they stood over us, expressing their scorn and ridicule at our proceedings; nevertheless, amid all this apparent disorder, obloquy, and confusion, lasting good was done.

After these things we began to direct our attention towards the city of Lincoln, and announced a fortnight before, that we should, in the name of the Lord, in that city lift up our banners; which we did accordingly, between the minster and the new gaol. We began the labours of the day about nine in the morning, and terminated them about nine at night. About eleven o'clock in the forenoon, the conflict with the powers of darkness was very hot; a goat, which some sons of Belial procured, was run in among the congregation with a shout of three times three, and throwing dust in the air; but we remained in firm phalanx amid this storm, and returned upon the legions of the devil a powerful discharge from the big guns of Sinai, whilst at the same time we unfurled the ensigns of the cross of Jesus, inviting the enemy to ground his arms, and surrender upon the terms of peace and reconciliation offered in the gospel. Many that day did accept of offered pardon; the solemn stillness, and the tears which stood in the eyes of numbers, were evidently indicative of this; generally the work of conversion went on well during the day; and as a division of the grand army of Emmanuel, we that day took the city,



and we have not been driven out of it to this day.  
Hallelujah !

The day after the Lincoln meeting we pushed on to Waddington, a village about four miles from Lincoln, and preached in the open air to a vast congregation ; most of the heads of the town attended. We were kindly received by a farmer in the place, who had been at the Lincoln camp-meeting the day before, and who came forward to lend us a wagon in which we might stand to address the people. We had great freedom in preaching to the assembled multitudes a present, full, and free salvation by faith in the blood of the Lamb, in the presence of the clergyman, high and low, rich and poor. We had a prayer-meeting in the farmer's house in the evening ; we began well, and went on with a blessed feeling of liberty and unction. By-and-by, however, the farmer intimated to me that as there were only himself, his son, Wedgwood, and I, as praying labourers, and as it was getting late, and they had to rise early to work the next morning, that it was necessary to conclude the meeting. I told him to ask Brother Wedgwood to conclude ; he did so ; but Wedgwood cried out, that Jacob wrestled with the angel until the break of day. This was a result which I was rather afraid of ; for Wedgwood's practice was, never to conclude a meeting whilst one person would stay with him. The farmer then appeared rather tried, and came to me again, urging me to finish the meeting ; but I was aware, if I did, Wedgwood would begin again. I therefore thought of an expedient which might probably answer in the circumstances in which we were placed ; and that was, that when he should call upon me to pray, I should remain silent. Accordingly, when my turn appeared

to arrive, he called upon me ; but I responded to his call by getting up off my knees, and shaking hands with the people, and bidding them a good night ; thus the meeting concluded. On the next day I conversed with Brother Wedgwood at large on the impropriety of his movements the preceding evening, in crossing the minds of the people in their own dwelling-house, in protracting the prayer-meeting to an inconvenient period, and producing irritation and uneasiness in the minds of the parties, and thereby shutting up our way of usefulness when every thing appeared to indicate that, by prudent and by proper management, by being as wise as serpents and harmless as doves, the great enterprise in which we were embarked might be carried into every hamlet, village, town, and city in the empire, and then, borne onwards by the same prudent and unconquerable energy on the part of our worthy co-adjutors and successors, to the ends of the earth ;

“Thrice happy day! the day I long to see,  
When every child of Adam shall be free.”

After this I again visited my friends in Derbyshire, and held a camp-meeting at Hulland. We had good attendance and a gracious influence ; two or three souls were brought into distress, and obtained salvation ; on the whole it was a good day. I also visited Samuel Simcock's widow, in the neighbourhood of Langford. I preached at Church Broughton ; the Lord was present. I gave tickets to the society. A little after this I went to Sutton, near Church Broughton, where I preached Mrs. Simcock's funeral sermon from 2 Sam. xiv. 14. Her trials had been heavy ; she had been twice left a widow, in care of fatherless children. She took her

husband's complaint, which was a consumption, brought on by being overheated ; (see a memoir of him in the July number of the Primitive Methodist Magazine for the year 1819.) She, however, bore her trials with Christian fortitude. I had always supposed her to be a woman of weak faith ; but she died full of triumph. How truly is it said, "As thy day is, so shall thy strength be."

With Samuel I was intimately acquainted. With him I often took sweet counsel, and was refreshed in spirit. I admired his piety and zeal in the good cause. I was entertained in his house, and felt much affected by his death ; but I look forward with joy to the day when I shall meet my old friends in the country where all fare well.

## CHAPTER XV.

Journal—Yorkshire—Mission to Hull—Mrs. Woolhouse and John Oxtoby—Preaches in the old factory, in Hull—Reflections on former times—Methodist local preacher interdicted—Remarks—Jane Brown—Brother Atterby—Regulations—Preaches at Hessle with John Oxtoby—Missions new ground—Persecution at Hull—Congregation panic-struck—Work advances—First love-feast at Hull—Overwhelming congregations—Attends Nottingham board—John Harrison and wife—Success.

IT being fully decided to undertake the proposed mission to Hull, of which mention has been made in a former chapter, after visiting my friends at Tunstall, and arranging my family concerns, I parted with my wife, and many brethren to whom I was greatly attached; and though I felt much, the love of God and a sense of duty supported me at the moment of separation. It was on the 12th of January, 1819, that I departed from the place of my early religious associations to begin the arduous work which lay before me. I arrived in the town of Hull on Friday, the 15th, and made my way to the residence of Mr. Woolhouse. As soon as I entered the house, Mrs. Woolhouse and John Oxtoby, commonly called Praying Johnny, fell down upon their knees and returned thanks to God for my safe arrival. This act of devotion was very encouraging to me, and became a prelude to greater things. On the very day of my entering into Hull I preached in the evening in an old factory in North-street. Vast numbers of people attended, many influenced by curiosity, others with an intention to create disturbance, having heard of

the arrival of the “Ranter preacher;” however, God was present in my first effort to make known the riches of his mercy, and the wicked were restrained, so the meeting terminated in peace and quiet. On the day following I took a walk down to the pottery by the Humber side, where I had worked upwards of fifteen years before, when I was in the old olive tree, which is wild by nature; but I found the working of the pottery had been discontinued; I however entered the place, and proceeded to the room in which I formerly laboured, and kneeled down and praised God for the great change he had wrought in me. I then returned, and took a walk up and down the streets and lanes in which I had formerly wrought folly and wickedness. It brought to my recollection the time and place when captured by the press-gang, and other circumstances of dissipation and riot. O what gratitude filled my soul when indulging in the contrast!—instead of reckless and brutal conduct, throwing the reins upon my passions, neither fearing God nor regarding man; I am now a sinner saved by grace, and a missionary of the cross.

On Sunday morning I preached again in the old factory to a large congregation; the Divine power was very strong in the service, and many wept: it was a time of refreshing from the presence of the Lord. One local preacher belonging to a certain denomination was present, and he was greatly blessed; but he was immediately brought up by the preachers to account for his conduct in going to hear me. When questioned on the subject, the preacher observed, that the man whom he heard preach in the factory preached the gospel with the Holy Ghost sent down from heaven. One of the

travelling preachers asked him if he did not preach the gospel with the Holy Ghost from heaven. He replied simply, "I do not feel that good under your preaching that I did under his." However, the result was, the local preacher and others were interdicted from coming to hear us any more; in process of time, however, this interdict met the fate of many of a similar character which successively issued from the same quarter—it became unheeded: a spirit more in harmony with Christianity began to obtain; and before the world becomes converted, that spirit must predominate in all the true churches of Christ, accompanied with greater exertions in holding forth to perishing thousands a present salvation. "Arise, O God, and maintain thy cause!"

On the same sabbath I heard Jane Brown speak in the afternoon with satisfaction of soul; she had been sent down to Hull, to supply my place for a few weeks, by the Nottingham quarter-day board. In the evening I preached; and after preaching I assembled a few friends, and others who felt desirous of church-fellowship, among whom was Brother Atterby, now a travelling preacher, and formed the first two classes, over which classes I appointed leaders. I then appointed a society steward, and made other regulations of discipline.

On the Tuesday I went to Hessle, a village a short distance from Hull; preached and formed a society: here the prospect bore a cheering aspect. From Hessle I proceeded onwards in my mission, accompanied by Brother John Oxtoby, to Swanland, Elloughton, Brantingham, Elliker, South and North Cave: in all these places I addressed vast multitudes

assembled in the open air, but most generally in barns, for it was in the winter season. The word of the Lord proved quick and powerful ; many were convinced and converted. The bread was cast upon the waters, and it has been found after many days. In all the places referred to, I formed classes and established principles of discipline in conformity with the general character of the Primitive Methodist Connexion.

On Sunday, February 14th, I preached in the factory in Hull to a large multitude, but we experienced much annoyance ; the wicked poured upon us like floods of water : however, God defended us from their rage. On the Monday evening following I preached again, and the power of the Highest fell upon us ; but at the same time a great many rebels rushed in and made such a clatter with their feet that all very soon became a scene of disorder ; in taking counsel we decided to close the meeting. I have no doubt but that good was done ; but whether we acted right in terminating the meeting, I rather question.

On Tuesday, February 16th, I held a meeting in the upper part of the town. Whilst conducting the service, the wicked were very boisterous ; on the outside they threw down a wall, and produced much noise and disturbance : but the Lord was at work also as well as the devil. Several were convinced of sin, and two gave in their names as members of society.

I preached again at Hessle ; several were in deep conviction, but they did not enter into spiritual liberty.

On Sunday, 24th, I preached, morning, afternoon, and evening, in Hull. We had a gracious visit from on high ; but the wicked lifted up their hands against us, and were very violent and fierce in their conduct,



and excited the people to such a degree, that they imagined the place was about to fall upon us. Alarm and consternation overwhelmed the multitude in such a manner, that they attempted to make their escape from the place. The scene presented an indescribable picture at this crisis, — some crying for help, others forcing their way to the door, whilst some threw up the windows and jumped out; but as the building was but one story high, there were none seriously injured. At the evening service we got the police to guard the door, to keep out the most furious of the rabble; and when we commenced our meeting, they shouted and bellowed on the outside, and threw up stones, and broke the windows. The battle then became very hot, both inside and outside; however, the “battle was turned to the gate;” for many of the jack-tars who had persecuted us and fired whole broadsides into us, struck their colours, and came aboard of the “Ranters’” ship, to sail along with us to the port of glory.

It became a necessary course, likewise, (to protect the great number of anxious inquirers after salvation from the violence of the mob,) to apply to the mayor; by his exertions in our favour, three of the sons of Belial were imprisoned. On the Monday subsequent to these circumstances I preached in the factory, and enjoyed one of my best times.

On Sunday, February 28th, I rode eight miles, walked ten, preached three times, and heard two sermons. When the day was over I felt exhausted; but it was in a glorious cause, and my soul was happy all the day long. At half-past eight I preached in a barn at Elloughton. At two I preached in the open air at South Cave; the congregation was so great, that no building

in the town would have contained it. It was a time that many remember to this day; the power of Jehovah rested upon the living mass of human beings; all was as still as midnight, whilst tears flowed down the faces of many, and hundreds of worshippers stood amazed. In the evening I spoke in a barn at North Cave; many were on the outside, and several behaved in a disorderly manner by throwing water through the air-holes of the barn upon the people; but notwithstanding this, the presence of God was powerfully felt.

On Monday I carried on a religious service in a barn in the village of Welton, and on Tuesday preached at Brantingham; and good was done in the name of Jesus.

On Wednesday I arrived again in Hull, and gave quarterly tickets to five classes, raised up within three months. "Praise the Lord, O my soul!"

March 4th, I preached again at Hessle: the place resembled a well-watered garden; five more joined society.

On Friday, I officiated at Swanland, and gave tickets to the society.

On Sunday, the 7th, I preached in Hull at ten o'clock in the morning; and at one I held the first love-feast of Yorkshire Primitives in the old factory. The place was nearly full, for people had come a long way, some a distance of twenty miles; the report of a Ranters' love-feast had spread greatly abroad. We began according to the discipline established; admitting none but such as had notes, or that could produce quarterly tickets showing that they were members of the society. One respectable woman and her son came up and wished to enter without a note; but the door-keeper was firm in his duty. They then expressed their sur-

prise at this regulation; for they thought any body might go into an old factory, into a Ranters' meeting. The son departed; but the woman lingered, and would not retire. The door-keeper therefore sent for me, to ask my opinion on the case. I admitted her; and quickly her views were changed respecting the people she had come to see and hear; and she soon joined the society, with her husband, and both became helpers of the work. From this case I saw it was necessary to be firm in discipline, but not to tighten the reins too much in certain instances. The love-feast was exceedingly powerful; many rose up and blessed God for what their eyes had seen, testifying that such a love-feast they had never enjoyed before; others wept, and praised God who had in his providence mercifully sent the Ranters to Hull.

At half-past six in the evening I preached, but hundreds retired, not being able to gain admission into the place. The spirit of hearing the gospel increased more and more; the fields were white for the harvest. O for labourers to enter in! this was the cry of my soul from day to day.

In March, 1819, I went up to Nottingham, to be present at the quarter-day board held there, in order to lay before it my accounts, and to request the board to send more preachers into the Hull mission. Accordingly, the quarter-day board appointed Brother John Harrison and his wife, along with myself, for Hull. We then proceeded with the missionary labours: Brother Harrison and I went over the Humber to Barrow, in Lincolnshire. We stood up and preached in the open air to a numerous company; some behaved very well, but others were very disturbing. Some of the people

invited us to come again and form a society, which we did soon afterwards.

We then visited Barton, and stood up in the market-place, and had a good time in announcing our message. I afterwards walked to Barrow to sleep that evening. I felt myself much fatigued that day; for I had sung, prayed, and preached nearly all the day, besides walking fourteen miles.

On the Lincolnshire side of the Humber I visited other villages: at Ulceby we had a most softening and weeping time; such a one, I trust, as will never be forgotten. At Limber I preached in the open air; one soul was saved in the Lord. At Holton, Goxhill, and Ferriby, the work of God broke out most gloriously; excellent societies were formed, and scriptural discipline established.

On crossing the Humber into Yorkshire again I visited Welton, and in a barn I had a blessed time in the discharge of my spiritual duties; also at North and South Cave, and at Newbald. At South Cave I ministered the word in a large yard belonging to Mr. Pickering, who kept an inn, and whose kindness and hospitality to me were very great; his family were much attached to our cause; his daughters received spiritual good through our instrumentality. At Newbald I blew the gospel-trumpet in a wheelwright's shop to a rude and disorderly people, and held a prayer-meeting afterwards in the house of Mr. J. Coates. On the Monday evening I preached in the Independent chapel, and one soul was converted from sin to holiness. I then visited Brough and Brantingham again, and preached abroad. The clergyman was much opposed to our operations, and when I was preaching he advanced

with a very menacing attitude among the people; but when he got within two yards of me he suddenly turned to the right about, and wheeled off the ground.

At a village named Wolby I preached to a miserable congregation, and met a class of four afterwards. The next day I hastened to Riverbridge, and preached, under the open canopy of heaven, to a vast assembly. Here God made bare his holy arm, and saved souls; and a Christian church was formed of those who expressed their desire to flee from the wrath to come. At this place I disposed of forty-four hymn-books, and the aspect of circumstances were of a cheering character. I then pushed on in my mission, and preached at Melbourne, Thorganby, Weldrake, and Elvington: at all these places, under the ministry of the word, the grace of God came down upon the people, like rain upon the mown grass.

## CHAPTER XVI.

Journal—York—The bellman—A difficulty—Preaches in the city—Troop of horse—Market Weighton—First camp-meeting in Hull—Report—Hull a circuit—Missionary tour—Thursday Market, York—Camp-meeting at Brantingham Pits—Processioning—Work progresses—Ferrybridge—Knottingley—Great excitement—Swearer converted.

BEING now in the immediate neighbourhood of the city of York, I formed a resolution, in the name of the Lord God of Israel, to lift up my banner in that far-famed city of churches. Accordingly, I sent a notice to the city crier to announce to the citizens of York, that a Ranter preacher would preach on the pavement; but the crier sent me word that he durst not give public notice of my purpose, unless I first obtained the sanction of the lord mayor. Here I soon found I was in a measure locked in a difficulty. It occurred to me that if I waited upon his lordship, to solicit permission, he would very probably refuse me liberty; and were I to attempt preaching after a denial, very likely he would order me to prison; and then if I should pass by the city without bearing my testimony in it, my conscience would remonstrate, and my duty to God and my fellow-creatures would be undischarged; consequently, I determined to proceed and preach the gospel in the streets of the city, in conformity with the instructions which I had received from Jesus Christ, without asking permission from any one.

Accordingly, on Monday, May 24th, 1819, at seven

o'clock in the evening, I stood up on the pavement in the market-place, in the name of the Lord, who had so often supported me in similar enterprises. I commenced the service by singing the fourteenth hymn in the small hymn-book :

“Come, O come, thou vilest sinner,” &c.

In a short time the people drew up in considerable numbers, and the shop doors and other places were crowded. All was very quiet until I had sung and prayed, when a man in the congregation became rather uproarious ; but I got my eye upon him, and he was checked. When I had proceeded about half-way through my discourse, a troop of horse came riding up, and surrounded the congregation and the preacher. The devil immediately suggested to me, that the lord mayor had sent the soldiers to take me, under the idea that I was a radical speaker, inciting the people to rebellion ; but I rallied after this shot from the enemy's camp, and went on exhorting sinners to flee from the wrath to come. I accordingly concluded my sermon without molestation ; the soldiers and people retiring in proper order. Some asked me who I was, and what I was ; I told them my name was William Clowes, and that in principle I was a Methodist, and that I would preach there again the next fortnight. Accordingly, I took up my staff and travelled seven miles to sleep that evening, accompanied by a few friends. The day following I went on to North Duffield, and preached to a goodly number with satisfaction.

At Osgodby I administered the word. When I had concluded, a man came up and asked me if my God was hard of hearing. I told him certainly not ; but, nevertheless, he loved a good shout ; that he had a



great noise in heaven, for the redeemed there were praising him with loud voices, crying, "Worthy is the Lamb," &c. The man then went his way, and said no more on that matter.

The next day I made my way to open Market Weighton. I preached in the market-place to a well-behaved people, who were very courteous and friendly in their conduct towards me. The good work of God broke out at Market Weighton, and a lovely society was formed, and the cause still progresses.

The day after I left my testimony at Market Weighton I proceeded onwards to Hull, and attended a band-meeting at the Penitentiary. The people spoke sound experience in the form of sound words, and among them my spirit was refreshed.

On Sunday, May 30th, 1819, we held our first camp-meeting in Hull; thousands of people attended. In the morning the weather was unfavourable, but in the afternoon it was fine. We divided ourselves in the forenoon, and preached in five different parts of the town. It was my lot to be stationed at the Penitentiary; we had a glorious cry for mercy, and God proved to us the truth of his holy promises.

The following week was chiefly employed in renewing the tickets of the society in Hull, and it was truly a renewing of our spiritual strength. I gave about 167 tickets to members in society, all raised up in little more than four months; and those of the country included would amount to about 300 members.

It was about this time, to the best of my recollection June 15th, that the Nottingham quarter-day board was held; and the Hull friends requested to be made into a circuit, which request was complied with on the part of the Nottingham brethren. Hull then became the head

of a circuit, with three hundred members, and three travelling preachers, namely, William Clowes, and John and Sarah Harrison.

I now took another range, and arrived at River-bridge : here the work of God was going on in a satisfactory course. At Market Weighton I again stood up in the market-place, and cried, " Behold the Lamb of God, which taketh away the sin of the world." The presence of the Most High carried the communication to sinners' hearts. I afterwards formed a society of six members.

The next evening I spoke at Melbourne. On my way thither I was invited to a farm-house to take tea. I felt it my duty to ask a blessing upon the food provided. Whilst I was in the act of imploring God's benediction, the power of God fell upon all present ; but one individual did not relish these things, and began to talk about the pictures against the wall. I endeavoured to turn the subject, by asking the individual what I must do to get more grace and heaven into my soul. The power of God then struck him, and the mistress of the house began to tremble, and she turned pale as death. We then fell down upon our knees and prayed, and afterwards I left them weeping in distress, having to attend my appointment.

On the Sunday following I preached three times (in the morning at South Cottingwith ; in the afternoon at Weldrake ; and in the evening at Elvington ;) in the open air, to both rich and poor. One soul was converted during the services ; indeed, in the morning and the afternoon, the Lord was present to bless.

On the Monday I moved towards York, intending to preach again in the city. On my way my spirit became greatly exercised ; heavy trouble pressed upon

me ; I had an impression of fear and uneasy apprehension respecting my mission to the city : however, as I proceeded, I recollected I had counted the cost, and however I might be called to suffer, truth would win its way, and God would be glorified. I accordingly entered into York fully determined to proceed in the way of duty, and not to be ashamed of the gospel of Christ. Therefore, when I stood up in the Thursday market, thousands of people gathered around me ; some said we should be taken up, but, to my surprise, not a tongue of disapprobation was lifted up ; all was quiet, and all heard the truth of God proclaimed with the deepest attention. I had great liberty in my soul whilst speaking, and the open air service ended satisfactorily. Soon after this a room was taken for preaching, and a society was formed : thus God enabled us to take the city, and to establish ourselves within its ancient walls. The subsequent week I preached at North Duffield, Bealby, and Goodmanham ; and the power of the Lord of hosts attended all those meetings.

On Sunday, July 4th, we held a camp-meeting in Brantingham Pits ; a wagon and three carts went from Hull, and the way was processioned by singing hymns, and praying exercises. The camp-meeting was attended by prodigious numbers from the towns and villages around ; the day was favourable, and the preachers were favoured with great freedom of soul in exhorting the multitudes to turn to the Lord and seek salvation ; and the powerful and pointed appeals were not in vain, visible effects were wrought, many sinners were converted under the preachings and in the praying exercises. This glorious camp-meeting terminated about five o'clock in the evening, and several of us returned

to Hull, a distance of twelve miles, singing and praising God for the great things which our eyes had seen.

I then preached in the Penitentiary in Hull, with signal signs of the Divine approbation ; and in Waterhouse-lane, to about two thousand people, where the word had free course, ran, and was glorified.

After this I went into the country, to Welton, Newbald, South and North Cave, Brough, Brantingham, and Riverbridge. Such was the awakening power which spread among the people at Riverbridge, that sinners durst not rest in their beds at night, being afraid if they slept they should drop into hell. I proceeded onwards to Market Weighton, and preached at my old place in the open air ; and it was not in vain. I then went to West Cottingwith, and occupied a barn, and had a visit from the great Head of the church. On the 18th I stood up at Stamford-bridge, in the open air ; held a praying service afterwards, and three souls professed to find Him of whom Moses and the prophets wrote and spoke. I then called at York, and North Duffield, and held up Jesus as the Lamb of God taking away the sin of the world. I then entered the town of Selby, and preached at two o'clock at the cross in the market-place, to a very orderly and well-behaved congregation. I then opened Snaith, and had a vast number of attentive hearers.

On Saturday, the 23rd, I went to Ferrybridge, and was affectionately received by Mr. John Bailey, a schoolmaster in that place. On Sunday, the 24th, I preached at the door of Mr. Bailey, in the open air, at nine o'clock ; and at Knottingley I preached abroad to a vast crowd. The multitude was so dense that I could hardly get along the street ; nevertheless, all was quiet

and well-behaved, and a lasting impression was made upon the souls of the people. On the Monday evening following I preached again at Knottingley, by the river side. The congregation was immense, and I had one of my best times : the word ran like fire among dry stubble, and a great and glorious work afterwards broke out in that town and neighbourhood.

On Tuesday, the 26th, I walked to Snaith, and preached in a chapel which the friends there had rented for eight pounds per year : the Lord worked effectually among the people ; and when I was dwelling, in my discourse, upon sinners holding their midnight banquets of riot and intemperance, calling, in impious language, for damnation upon their eyes and limbs, one man, who was a terrible swearer, was cut to the heart, and cried aloud for mercy, and God in mercy set his soul at liberty : this was a glorious manifestation of the Divine arm in plucking a brand from the fire. On the 28th I returned to Hull, and preached in Demarris-square, when success attended the word.

## CHAPTER XVII.

Journal—Nottingham preparatory meeting—Particular question discussed—Ferrybridge—Persecution—New chapel erected in Hull—Lost—Wife ill, restored by prayer of faith—First quarterly meeting in Hull—List of preaching places—Samuel Laister and John Dent—Unconstitutional proceeding—Pocklington and vicinity—Rev. Mr. Simpson, of Acklam—Converting work rolls onwards—Faith.

IN consequence of the successful and powerful movements of the Connexion generally, it was deemed advisable to convene a preparatory meeting, to make certain regulations; one of which was, to hold annually a yearly meeting, or general conference. At this period the Connexion consisted of four circuits; namely, Tunstall, Nottingham, Hull, and Loughborough. Accordingly, I set off, accompanied by two friends, to Nottingham, where the preparatory meeting was appointed to be held. Several delegates assembled, and arrangements of different descriptions were made for the more effectually carrying on the work of God amongst us. At this meeting it was decided that the first annual meeting, or conference, should be held in the town of Hull, on May 2, 1820. It was at this preparatory meeting at Nottingham that another matter came into discussion, and that was, who might be considered as the founder of the Primitive Methodist Connexion, as it was expedient that a brief history should be published of its rise and progress, with a portrait of the individual. In the discussion of this subject, it became a disputed question whether Hugh Bourne or William Clowes was to be considered the actual founder of the

ody. It was, however, agreed by the meeting to wave decision on the question, but to submit it to the opinion of the Tunstall friends, as among them the work had its origin; they must be, therefore, the best able to settle the matter. Accordingly, when Brother H. Bourne asked Brother J. Steele, of Tunstall, his opinion, (who was indisputably as capable of giving an *impartial judgment* on this matter as any man,) he told Brother Bourne that, if any person must be identified as the founder of the Connexion, that person, in his opinion, was William Clowes; this Brother H. Bourne told me afterwards.

Whilst I was at Nottingham, my wife arrived. I was glad to see her so well both in body and mind, much better than when I parted with her at Tunstall, before starting on my mission to Hull, in Yorkshire. As it had been arranged that my wife should accompany me in my travels, she told me she had disposed of all our household furniture, and had bidden her Tunstall friends adieu.

We left Nottingham on the Monday morning, and came to Gainsborough, where I preached on the Tuesday evening. We had a gracious visit from on high, and on the next day we got safely to Hull.

I then took another excursion to York, Selby, and Snaith; at Snaith there were five souls born of God and justified freely by the grace of Christ.

On the Sunday following I preached three times in the neighbourhood of Knottingley; three were blessed with the forgiveness of sins.

On Monday, preached at Ferrybridge, and afterwards held a prayer-meeting in Mr. Bailey's school-room. There was a cry out for mercy; four found the "pearl of great price." Whilst taking supper in Mr. Bailey's



house afterwards, a large stone was violently thrown at the door, and a piece of parchment was blown into the house, upon which were written some foolish expressions. The devil felt his power was shaken; the iron sceptre of his enchantment began to tremble in his grasp; hence the reason of the opposition which arose.

On the next evening, when I preached at Snaith, a drunken man raved and disturbed us very much, yet God saved one soul.

The next night I preached in the open air at Tollington; and on the Friday I returned to Hull, to be present at the opening services of our new chapel. The Lord had so prospered our labours, and raised us up friends in Hull, that it was considered an expedient measure to erect a new chapel; accordingly, the foundation stone was laid at the end of Mill-street, and the building was forthwith completed.

On the 10th of September, 1819, the new chapel was solemnly set apart for the worship of the Most High; Brother Thomas King preached in the morning, Brother Dent in the afternoon, and Brother Braithwaite in the evening. A powerful prayer-meeting followed, at which one soul found the Lord.

In a short time after this, when I had preached at Hessle, on returning home, I was lost upon the common. I had purposed to return to Hull after preaching; the night was very dark. A friend accompanied me a little way out of the village, and, as there was no direct road, he bade me good night, and told me to go forwards, and keep such and such *stars* on my *right shoulder*. I tried to do so for a while, but I soon lost sight of the stars he pointed out to me; I therefore found I was entirely lost. I had in my emergency recourse to my old plan, in falling upon my knees and

praying for direction. I rose and went on. Presently I found myself among bushes and briars. I now felt nearly bewildered, and prayed again; proceeded, and lifting up my eyes, I saw a light at a short distance. When I drew towards it, I found it to be the lamp at the toll-bar; I therefore went down on my knees on the road, and gave God thanks. When I arrived at home I was in a most exhausted state, and bathed in strong perspiration. When I retired to rest, and had just fallen asleep, I was awaked by my wife, who was taken very ill of a complaint then prevalent in the neighbourhood. A friend in the house urged the necessity of sending immediately for medical assistance; but I proposed to pray first. Whilst I prayed I got hold of God by faith, and believed God would stay the affliction, which he did in a short time. My wife, in reply to a question from me on the prospects she had of recovery, said she was rather disappointed in recovering, for she felt fully ready to depart in peace, having seen the Lord's salvation.

On September 13, 1819, we held our first quarter-day board in Hull, and we had a very peaceable and comfortable meeting; the numbers in society in the Hull circuit stood as follow:—

Hull . . . . .	167	Newbald . . . . .	18
Hessle . . . . .	21	Riverbridge . . . . .	19
Swanland . . . . .	10	Market Weighton . . . . .	19
Barrow . . . . .	10	Weldrake . . . . .	18
Elloughton . . . . .	25	West Cottingham . . . . .	3
Brantingham . . . . .	12	Ferrybridge . . . . .	30
South Cave . . . . .	21	Welton . . . . .	4

There were some places the returns of which I could not procure, but the total of members was 402.

At this quarterly meeting we took out two travelling

preachers, Samuel Laister and John Dent. Brother Laister was greatly in the doctrine of a present salvation, and had a burning love for the souls of men. Brother Dent had promising talents, but was not so much in the life of the work as we could have wished; it was thought, however, that he should accompany me the first round, in order to get more inoculated with the glory before I left Hull. However, a few of the circuit committee got together to alter the arrangement of Brother Dent going along with me: they decided that Brother Dent should go into my appointments alone, and I should go upon a mission; when they had done this, they sent for me to ask my opinion on the subject. I told them I very much disapproved of what they had done; first, because they had overturned what the quarterly meeting had done, which was unconstitutional; and, secondly, because if Brother Dent went out to travel at all, in the opinion of the quarterly meeting it was considered necessary he should have the benefit of my counsel and instructions in going along with me, which, in the state in which they had illegally brought the case, he would be deprived of altogether; and, in the last place, there were reasons of a private nature, which I did not feel disposed to name, which rendered it unwise to send Brother Dent into my appointments alone. But notwithstanding I made these statements, and laboured to guide them in the path of connexional and judicious measures, yet they decided next, that I should proceed in my own appointments, Dent should go into Laister's appointments, and Brother Laister should go on a mission upon the Yorkshire Wolds. Matters, however, soon arrived at the issue I dreaded. Dent commenced a courtship with a young woman lately converted, whose father's house

was opened as a home for the preachers; and very shortly afterwards he formed a connexion with another woman, destitute of piety, to whom he was united in an unhappy marriage. The former young woman and her parents now became exasperated at such disreputable conduct in a minister, and shut up their house against the preachers, and abandoned the cause. The quarter-day board then was necessitated to take cognizance of this disgraceful case, and expel Dent from the society. He was then thrown down on a bed of affliction, and his mind sunk into despair: he cried out that he was lost—he was damned for ever! However, some pious friends hastened to his bedside, and after praying with him they entertained some hopes of his salvation; he however died, and not without strong suspicions of being hastened away by one intimately connected with him. Thus ended this unhappy affair, which might have been prevented, in all probability, had our official friends acted properly, and according to the discipline of the Connexion, in conjunction with my advice to them on the whole circumstances of the case. It however taught the brethren a lesson for the future, and led them to rely more on the judgment of those who were qualified, by experience and long connexion with the movements of the work, to give a sound and judicious opinion.

The mission of Brother Laister on the Wolds, where he was assured by the parties in the committee he would find homes and success, turned out as I fully expected—a complete failure. None of the individuals to whom he was directed would give him any quarter or encouragement; and it being in the winter season, little or nothing could be attempted in out-of-door preaching and raising a mission.

A short time after this, October 3rd, I preached a funeral sermon for a young man at South Cave, who died happy in the Lord. His death was very sudden. We had a very impressive and powerful time. In the afternoon I preached at Newbald, and in the evening at North Cave, where the cries for pardoning mercy were strong and importunate. I held a prayer-meeting next morning, and good was done. Onwards I proceeded, and spoke at Riverbridge, Market Weighton, Melbourne, Seaton, Bishop Wilton, and Bugthorp. At this latter place I called at a public-house, and asked liberty to pray with the family, which was granted; and I left the inmates weeping. At Bishop Wilton I preached in a croft belonging to Dr. Meggison. I then made my way to Pocklington, and preached in the market-place to a vast multitude; in the evening I spoke in a barn, the property of Mr. John Moore: here the prospect of success was very sanguine. In the neighbourhood of Pocklington I spoke frequently, and the stir among the people was considerable. I then directed my attention towards Beilby, Newton, Millington, and other places, God confirming his word by signs and wonders and mighty deeds.

On October 23rd, 1819, I opened Knaresborough, by preaching abroad at nine o'clock in the morning: the rain and wind were great, but the people stood the ground well; in the evening I spoke in a dwelling-house. On the Tuesday I stood forth again in a different part of the town, and afterwards formed a society of four members.

Visiting York again, I preached, and then went on to Acklam on the Sunday. Just as I was about to commence preaching, a person came up and told me the Old Methodists were going to begin their service, so I

desisted, and gave out to speak in the afternoon, and proceeded to the Methodist chapel with the people. When we returned, I stood up and preached, and it was refreshing to our souls. At two in the afternoon was the church hour, so I went to the church and heard a truly gospel sermon by Mr. Simpson. In the evening I preached in a house, and the clergyman, Mr. S., came to hear me, and gave me the right hand of fellowship. Oh! when will Ephraim learn no longer to vex Judah, and Judah no longer to envy Ephraim?

At Leavning, the next night, I preached with pleasing liberty, and three souls were converted to God. On the following night I also spoke, and three more found the Lord. In the family visiting, the next morning, another was born of God. I then pushed on to Fridaythorp, and spoke in the name of the Lord; the people urged me strongly to come again. On the next day I was in Hull; and crossing the Humber I stood up at Barton, and Barrow, and returned to Hull, where I laboured a few days, and blessed consequences resulted.

On the Ferrybridge side of the circuit, I again, in the name of the Lord, lifted up my banner at Brotherton; one woman was led to the fountain of living waters. At Ferrybridge the Lord came down upon one vile sinner, who had attempted to murder his wife a short time before. The next night the wife was arrested. The work continued to roll on with glorious rapidity; but I wanted sinners saved by hundreds and thousands. God can cause a nation to be born in a day. O for mighty faith to take a firm grasp of the promises,—that faith which is like a cable fixed to an immovable rock!

## CHAPTER XVIII.

Journal—Leeds—Bains's school-room—People's remarks—Sampson's warehouse—Congregation panic-struck—Warehouse locked up—Sally Taylor's cellar—At Beeston—Mr. Verity—Discussion on dress—Alton fat lambs—Knaresborough—Love-feast in Hull—Quarterly meeting—Report—Missionary excursion—Ploughmen—Processioning—Walking sermons—Family visiting—Devil's stale tricks—Infuriated woman—Harrogate—Journey to Leeds—The vicar of Harewood—Remarks—Progress of the work in Leeds and vicinity—Mission to Ripon—Powerful services—Hull quarterly meeting—Progress of the cause—Striking conversions—Success in Ripon—Mr. Miller.

ON the 24th of November, 1819, by the direction of the providence of God, I opened a mission in the town of Leeds. My first sermon was delivered in a school-room belonging to Mr. Bains; Mr. Bailey, of Ferrybridge, accompanied me on this occasion. We had an excellent meeting. Many of the people went away rejoicing; and some remarking, in their peculiar manner, that the matter of the sermon which they had heard was the "right old sort of stuff." On the day following I formed a small society, and then pushed on to open Dewsbury the next day. I preached, for the first time, in the house of Mr. J. Boothroyd, a short distance from the town; and on Saturday I returned to Leeds, and rented a room in Sampson's warehouse, for preaching. The room was already in the occupation of a dancing master, who taught the art of his profession on the week evenings; so I arranged with him to teach poor sinners the science of a present



salvation on the Lord's days. The next step I took was to despatch the crier through the streets of Leeds, to inform the town's-people that a "Ranter's preacher," from Hull, would preach in Sampson's warehouse on Sunday morning, at ten o'clock. When the time arrived, a large company attended, and Jesus likewise. I announced for service again at two o'clock, and the congregation was large, but Sampson, full of subtilty and opposition, came up to the top of the stairs, and cried out that the warehouse was giving way; consternation and alarm instantaneously seized the people, and a general rush down the stairs took place; the people fell upon each other, and the passage was utterly blocked up. Some attempted to jump out of the windows, and many fainted. I stood up and laboured to dissipate the fears of the panic-struck congregation, by assuring them there was no danger; but all in vain. Accordingly, I struck up a hymn: "Come, O come," &c. This brought back the people to their senses, and quietness and order were gradually restored; and to my astonishment I found afterwards that no person had been killed or seriously injured. Mr. Bailey then stood up and gave the people an exhortation to look to the Lord; that, however the devil raged, good would be done, and the enemies of Christ should be put to shame and confusion. We announced for a preaching in the evening at six o'clock; but when we came to the warehouse at the hour appointed, Sampson had been there before us, and had put a large hanging lock on the door. We, along with the people, appeared a little disconcerted at this manœuvre of the devil and his agents. At last some one cried out, "You may preach in Sally Taylor's cellar." Accordingly, we moved thither along with the crowd; and in a short

time we found ourselves down in a cellar, instead of being in a room three stories high. We did not much regret the exchange of situation, for God began to work in the cellar as he had done in the "upper room." By the turn which this affair took one man was converted ; for coming to the door of the warehouse to the preaching, after the time, he found it locked. He then began to think, what would be his condition if the door should be shut against him at the last day. This reflection pierced his soul, and led him to repentance towards God and faith in the Lord Jesus Christ. A great and glorious work afterwards broke out in Leeds ; many were converted, and a powerful society was raised.

I then proceeded to Beeston, accompanied by Brother Verity. We were invited to take tea with a family known to Brother V. Whilst with the people in the house, I felt moved in my spirit to reprove, in the spirit of love, certain individuals present, on account of their curls ; one being a professor of religion in a society, and another a class-leader. To keep them in countenance, Brother V. related an anecdote of a certain preacher who used to say, "Shoot the bird, and the feathers will fly." This observation was received with delight and applause ; and the party present looked upon me as confounded. I begged leave to remark, that if that was the ground they took in the argument, then it would follow, that provided the feathers had not flown, the bird was not shot. On this they appeared confounded in their turn. I then proceeded to observe, what innumerable ways the devil had to deceive on the subject of dress, and the excess to which it is carried in the professing world. Excess is going beyond the bounds of moderation and propriety : if a person drinks to excess, he is at once criminal, and accumulates guilt

upon his soul ; but a professor will array himself or herself in excess of apparel, and clearly pass the boundaries of moderation and Christian consistency, and when remonstrated with on the subject, the reply frequently is, " Oh ! there is no harm in the thing ; religion does not consist in dress, but in the heart being right towards God." Now this is indisputably correct, that piety implies the heart being made right ; but how can a right state of the heart comport with excess of dress ? The apostle observes, " I will therefore that men pray every where, lifting up holy hands, without wrath or doubting. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered hair, or gold, or costly array ; but, which becometh women professing godliness, with good works," 1 Tim. ii. 8—10. In a private conversation, the next morning, with Brother V. on this matter, which was in question the day before, in reply to remarks which I made, he acknowledged the wisdom and necessity of being faithful, and adopting a straightforward course, in whatever company or society, as ministers of God, in the providence of the Most High, we might be called to mingle ; and of giving no quarter to the fashions and follies of individuals, especially in the cases of professing people, whose examples were so influential on others ; and of reproving, rebuking, and exhorting with all long-suffering and doctrine, and never, in any circumstance or thing, of suffering sin upon our brother.

From Beeston I went on to Dewsbury again, and spoke in the house of Mr. J. Boothroyd. I found the minds of the people so much exercised with the politics of the day, that the story of the cross had but little charm for them.

The next night I was at Seacroft, and spoke in a school-room, and there were several who manifested contrition of spirit. An old Methodist found me out, and gave me a very pressing invitation to Alton. I went accordingly, and officiated in the Independent chapel. All ranks drew up to hear; several sinners were alarmed; and a great work of converting broke out. The Old Methodists were very active in gathering up the fruits; so, in giving the invitation, they appropriated the benefit, as they have done in numerous other instances, especially where we have held camp-meetings, and other powerful out-of-doors labours; but have not succeeded in obtaining places to preach in: in such cases our old friends have not failed to gather the fruits after they have been plucked. It is true we have received assistance from our friends by a few class-leaders, local preachers, and others coming to us; but as it has been often remarked by those qualified to speak from observation and experience, "for every old sheep received, we have given in lieu at least two fat lambs."

Visiting once more the town of Knaresborough, I preached abroad, and twice in the house of a friend. I then received a few candidates for church fellowship, and made up the number to thirteen. I took next the villages of Houghbottom and Gawthorp; but the people appeared wholly unconcerned and uninterested in my communications. The next day I arrived in Leeds, and formed another class, and the day following I was in Hull.

On Sunday, December 12th, I held the quarterly love-feast in Hull, in our new chapel. There was a glorious attendance, and it was a triumphant meeting. The speaking was so rapid during the service, that

I had not an opportunity to tell the people my own experience.

On Monday, December 13th, we held our second quarterly meeting in Hull, and found the circuit to stand as follows:—Travelling preachers, 6; members, 856; new chapels, 2.

December 23rd, I left Hull, and proceeded to mission in the neighbourhood of Leeds, preaching at Dewsbury, Hunslet, Holbeck, Armley, and other places. At Holbeck we had a precious meeting; one soul was set at liberty, and the individual told me he was awakened under a sermon he heard me preach in Leeds. At Armley the prospect of soul-saving was favourable, but we were inconvenienced for want of a place to preach in. At Houghbottom I formed a society of seven members; then I went again to Ferrybridge, Brotherton, and Knottingley, where the congregations were large, and where the work kept rolling on. Whilst in the house of Mr. Bailey, a crowd of persons called ploughmen came in, dressed in a fantastic manner, and asked for money. I told them to go down upon their knees, and pray for mercy; and when I fell down and began to pray, the buffoons decamped with the greatest precipitation, and the house was cleared.

In going to Bann to preach in the evening, I was deceived with respect to the distance, and had to run and walk very fast to get thither in time; however, I succeeded. We had a full house, and satisfaction was given.

At Pollington I officiated in a public-house; one soul was brought to God, and some others were smitten with conviction. The next morning I “processioned” the village, and preached several sermons while walking. The people came out of their houses nearly *en masse*; and

in a course of family visiting afterwards, one woman told me she had had no rest all the night for the distress of her soul. I then asked her if she believed the Lord would hear my prayer on her account. She said she did believe. I then immediately cried to the Lord for help, and God appeared, a very present help in trouble.

Visiting in regular succession the villages of Goddle, Arkindale, Martin-cum-Grafton, in my missionary route, the hand of Jehovah continued powerfully stretched forth. At Arkindale the devil resorted to one of his stale tricks to shut my way up : it was industriously circulated that I was a mere scamp ; that I had left a wife and six children chargeable to the parish. Some reported that I had been used to carry a pack of soft goods round the country. However, the devil did not succeed in this line of defamation : the mission opened in all directions, and sinners were awakened and converted to God.

In travelling to Coneysthorp, I had a very toilsome journey, being up to the ankles in snow nearly all the way. In the preaching several participated in the bread of life, but I was suffered to depart, and to return to Knaresborough, without any invitation to accept the "bread that perisheth." An old Scotch woman at Knaresborough, Mary Brownridge, gave me a welcome to what her house afforded.

In preaching again at Martin-cum-Grafton, in the Methodist chapel, we had a shaking among the dry bones. In the midst of a cry for mercy, the devil sent into the meeting an old woman in an infuriated state, who by force dragged out her daughter that was praying for mercy. Three souls, however, were saved, and the praying people carried on the meeting all the night. In preaching at the same place again, it was supposed

that about twenty souls found peace with God. I was hospitably entertained by Mr. Lenty and Mr. Mark Noble; the wife of the latter rose greatly into the faith.

In visiting Arkendale again, a great breaking down took place; one woman continued praying aloud at the service, and praising God that ever he sent the Camp-Methodists into that country.

About the period I opened Hillingham and Harrogate, whilst I was preaching in a house at the latter place, (which is celebrated as a fashionable watering place,) the uncircumcised fastened the door of the house, to prevent us from getting out; however, we found means to get out at the back part of the building. At Killinghall I preached in a joiner's shop, and once in the Methodist chapel: one woman had her heart opened, like Lydia. I was entertained by Mr. Swales, and whilst at family prayers next morning, two of his servant men cried out for pardoning mercy, and one of them found it. Being now at Knaresborough again, it was necessary, according to my arrangements, to be in Leeds; I departed early in the morning on foot. A great quantity of snow had fallen during the night, and the distance was about twenty miles. When I had passed through Harewood, I heard something trampling behind me, and turning round, I saw a gentleman mounted upon a very fine horse. It struck me that he was Lord Harewood, whose hall was just by. I immediately stepped aside to give him the road, and the following conversation took place:—

*Gent.* This is a very winterly morning.

*W. C.* Yes, sir, it is indeed.

*Gent.* It is very hard for the game.

*W. C.* Yes, sir.



*Gent.* Where have you come from this morning ?

*W. C.* From Knaresborough, sir.

*Gent.* And where are you going to ?

*W. C.* To Leeds, sir.

*Gent.* Pray what is the principal topic of the day in the manufacturing districts now ?

*W. C.* Indeed, sir, I know but little about the matters of this world.

*Gent.* Oh, indeed ! well, and what are you then ?

*W. C.* Sir, I am a man employed about the things of eternity !

*Gent.* Why, what employment is that ?

*W. C.* Sir, it is the employment of warning sinners to flee from the wrath to come.

*Gent.* Well, and what do you say to them ?

*W. C.* Sir, I say what is involved in the commission which our Lord delivered to his disciples :—" Go ye out and preach the gospel to every creature."—" He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned."

*Gent.* Well, I believe that ; it is the Scripture ; but what is to become of the heathen who never heard of these things ?

*W. C.* They are to be saved, sir, through Jesus Christ.

*Gent.* What, and never heard of him ?

*W. C.* Yes, sir, there are many souls saved by Christ, that never heard of him ; for instance, all infant children and many heathens, who never heard of Jesus ; for, says the apostle—" These, having not the law, are a law unto themselves : which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Therefore these heathens who are faithful to the light given them, will be saved in the

day of the Lord, by virtue of the great Atonement, though they never heard the name of Christ in the preached gospel.

*Gent.* Well, then, how are we to be saved in this country who have heard of Christ?

*W. C.* Sir, when we truly repent and believe in Jesus Christ, then we are justified and saved.

*Gent.* Then how shall we be justified at the day of judgment?

*W. C.* By works, sir.

*Gent.* What, then, have you never sinned since you were justified?

*W. C.* Sir, that is not immediately to the purpose; if I were to tell you I never had, to you it would not amount to any proof; and were I to say I had, it would not invalidate the proposition I have stated, that the grace of God is sufficient to save. It saved Enoch and a long line of prophets, ancient fathers, and confessors, down to the present period; and the apostle says—“Being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.” God’s grace saves to the uttermost, and saves the soul from all sin in this life; and living and dying in the enjoyment of the love of God, the heart emptied of all sin and filled with the glory of God, this will inspire confidence in Jesus at the day of judgment.

*Gent.* What! do you believe a man can live without sin?

*W. C.* Certainly, I am bound to believe it, as it is clearly the doctrine of Scripture; the recorded sentiments of the ancient fathers, and of the Church of England, as stated in her rituals: besides, did I not believe this blessed doctrine, I should sink the perfection and glory of the great Atonement, limit the power of the Holy

One, and live far below those attainments of holiness and joy which God intends I should reach. The perfection of faith is the climax of Christian experience ; that strong faith, which produces interior conformity to the nature of God, and enables its possessor to do the will of God on earth as angels do it in heaven. So their doing the will of God, or the works wrought by this faith, will justify at the last day ; for the Judge will then say to such believers,—“ Well done, thou good and faithful servant, enter thou into the joy of thy Lord.” God then will have all the glory, as he has it now, in the salvation of his people. For “ we are saved by grace, through faith, and that not of ourselves ; it is the gift of God.” Then how important are the words of the apostle to you, and me, and all the world—“ Work out your salvation with fear and trembling, for it is God that worketh in you, to will, and to do, of his own good pleasure.”

*Gent.* Well, then, you believe all this, do you ?

*W. C.* Yes, sir, I do, and I am a happy man.

*Gent.* Then if I believed as you do, I should be a miserable man.

The gentleman turned his horse and rode off, greatly dissatisfied with my strain of remarks, in reply to his interrogatories. I had not proceeded far on my way before I came up to a man brushing the snow from a heap of stones, which he was going to break, to repair the road. I saluted him, and asked him if he knew the gentleman riding along the road. “ Oh, yes,” said the man, “ it is the Vicar of Harewood.” Just as I was talking to the man, the Vicar turned round, and came back, apparently to hold another parley ; but when nearly within speaking distance, he suddenly turned to the right-about, and galloped off.

When the vicar had receded from my view, I insensibly fell into the following reflections on the conversation which had taken place : the vicar observed, that if he believed as I do, he should be a miserable man. Why then, if he be right and I be wrong, I must be truly an insignificant and wretched object ; for in the difference of our outward circumstances I am certainly at a strange discount. He rides a fine horse ; is styled “ the Reverend the Vicar of Harewood ; ” preaches but seldom ; has many servants and attendants ; has an income of many hundreds a year. I have to walk on foot, many miles a day, through storms and snow ; I preach every night, with few exceptions, and use great bodily and mental exertion ; in many cases I know not, after preaching in strange places, where I shall find a night’s lodging ; in many cases I suffer hunger, and I have no certain dwelling place. Yet, with all these privations and sufferings, and the toil and persecution I suffer as a missionary of the cross, I would not exchange situations with the Vicar of Harewood, for my religion makes my soul happy. The experience of the full salvation of Christ which I enjoy is a heaven on earth ; it is infinitely more than a compensation for all the sufferings I endure, and the difficulties I am called to combat. I know I am in the place which God assigned me : he has confirmed his word in almost every place where I have been. And what are the grandeur of state, and the advantages of power in this world ? Like the apostle, I can say, “ Having nothing, yet possessing all things.”

On my arrival in Leeds, I found our friends there had taken a large room to preach in at Richmond Hill ; the society was prospering, which now consisted of seven classes ; and in preaching I heard the sound of my

Master's feet behind me ; there was a sound at the tops of the mulberry trees, and the shout of a King in the camp of Israel.

I now had my home with Mr. Smith, at the top of Kirkgate, whose family offered to shelter me at all times of my need. I cannot help reflecting on the change that I have experienced in these circumstances : when I first came to Leeds I lodged in public-houses, and went supperless to bed. One night, I remember, I sheltered myself in a privy, where I purposed remaining all night ; but Providence interfered, and I got part of a bed.

On the 4th of March, 1820, accompanied by several friends, I went and opened Ripon. In proceeding I felt much fatigue, and was indisposed for conversation. In the town I was conducted to a friend's house, and immediately sat down, and waited on the Lord. Whilst I was thus employed, a local preacher entered the house, and looking at me a few minutes, he asked me to pray. I immediately fell upon my knees, and having hold of God, the power streamed down on us both, and on all in the house. The man then departed, and told his master of the circumstance, and he sent for me to go to his house. After I had arrived there, I was shown into the sitting-room, where there sat a stranger who had come from the country, and who had to preach that day, according to expectation. Mr. Inman then asked me to officiate in the chapel instead of this person, for he said the people had heard of me so much, that if I preached they would hear me under the idea of the expected stranger without prejudices. I told him I was always ready to do the will of God, and prepared to speak to sinners when and wherever a door opened ; but as it respected preaching in the chapel instead of

the stranger, it would be necessary for them to view the matter in all its bearings. They however urged me to comply, and at last I did. The glory of God covered the place as if with a cloud, and many convictions took place. When the congregation was retiring, a brother said aloud, "If these be Ranters, then I am a Ranter." Thus the people knew at once who it was that had addressed them; and many came round me and stared upon me as if I had been some strange being, a nondescript.

In the evening I preached in a private house, and had a powerful time; one person was awakened, who afterwards became a preacher of the gospel.

On March the 13th I was again in Hull, it being the day for the quarterly meeting. At this meeting a trust deed for the chapel was ordered; John Woolhouse, Thomas Johnson, and R. H., were taken out as travelling preachers; my wife was appointed to lead Brother Woolhouse's class: several other regulations were decided upon. The increase of members for the quarter was 260. Total, 1,116. After the business of the quarterly-meeting terminated, I took another tour, visiting the missions which I had opened,—Riverbridge, the Caves, Newbald, Ferrybridge, Knaresborough, Arkindale, Harrogate, and Brotherton.

At Marton I met the society, and divided it into three classes; and at a love-feast afterwards three souls found peace with God. At Marton, Mark Noble, a Wesleyan class-leader, wished to help us in our work, and to lead one of our classes; but this course met with censure and disapprobation from head quarters: he was ordered to desist leading our class, or give up his own. He was unwilling to do either, and suffered judgment to be passed upon him, which was, his expulsion

from the Wesleyan society. He then became one of us. We soon employed him in the office of a local preacher, and he went on his way rejoicing. His house, which had been a comfortable home for the Wesleyan preachers, was abandoned by them, because we were admitted to share the hospitalities of the family ; the result was, we then became the only guests, and two of the daughters joined us, and became useful in the cause. A short period after this, I gave quarterly tickets to eighty members,\* and the providence of God so favoured us, that we erected a new chapel. I assisted to open it with two other brethren ; and on the Monday evening service three souls were saved of the Lord. Proceeding to a village called Whixley, I spoke in a barn to many people, who were much affected ; we retired to Mrs. Dickinson's house to hold a prayer-meeting, and the power of God fell upon the people as at the beginning. Some cried out for mercy, and others, not knowing what was the matter, pressed forward to see what was going on. The mother of one person fell upon his neck to comfort her son, ignorant of the true cause of his distress. The wife of another rushed forward and smote her husband, and dragged him to the door ; but notwithstanding all this, God set three souls at liberty. The work, however, which assumed a promising aspect in this place, was stopped by hell's agents for a season. Certain parties went to Mrs. Dickinson, and represented to her,

\* In this revival of religion our Brother T. Dawson was brought to God. Some of his relatives, being members of another denomination, were opposed to his remaining with us ; but he continued firm in his attachment to us. He afterwards became a travelling preacher ; but being delicate he found himself unable to sustain his work, and on that account he located ; but he still remains a laborious and very useful member of society.



that if she encouraged us any longer, the steward would turn her off her farm. Her fears being thus moved, she declined opening her house any more. The next time I went I was greatly tried at these things; and standing up out of doors, I preached, but none durst open their houses for a prayer-meeting. In reasoning the matter with Mrs. Dickinson, I exhorted her to be fearless, saying God would not permit her to suffer if she stood by the cause; she could not, however, trust in the Lord, and we withdrew from the place.

I then visited the town of Aldborough, and addressed a hardened people. One tried to disturb the attention of the congregation: I fixed my eyes upon him, and spoke to him on the nature of his impiety, but he laughed me to scorn. The devil had not all his own way, after all, for I formed a society of seven members.

When I visited Ripon again we had excellent services; six souls were brought into liberty. At Burton also, a place I had missioned a short time before, I found a society of twenty. I again preached at Ripon on the Lord's-day morning, afternoon, and evening, and had powerful times; and after preaching again, I gave tickets to the society, now sixty in number, and pushed on to Leeds.

On this visit to Leeds I had an interview with Mr. Miller, the Methodist preacher, once stationed in Burslem circuit, who made me a class-leader at Kidsgrave, and under whose ministry I had many glorious seasons. I had not seen him since we had become a separate denomination. When we had cordially saluted each other, Mrs. Miller, who was present, immediately began to say that I had made a division in Methodism; but Mr. Miller checked her, and asked me if it was well with my soul. I told him that I felt a

heaven within. He then asked me if any good had been done among us as a people. I told him that vast numbers had been converted. Mrs. Miller then said, "If you prosper, you will be the first, for none have prospered yet that have opposed the Methodists;" but, said she, "Is not Mrs. Dannel at the head of you?" I replied, "Mrs. Dannel was never in our society; the first time I ever saw her was in Tunstall chapel, with Mr. Miller, and he gave her his pulpit, and she preached." "Well," she said, "but don't they call you Ranters?" "Yes," I replied, "they do; we are also called Primitive Methodists, as we wish to walk as closely as we can in the steps of Mr. Wesley." I observed also, that when I first knew Mr. Miller, he wore a plain coat, but now he wore one in the first style. Mr. Miller replied, that if he thought his coat offended any one, he would put it away: he likewise said to Mrs. Miller, that it was always best to preserve a spirit of Christian love towards all; and remarked that if we prospered as a body, we must keep humble, and live in the full enjoyment of the love of Christ. We then parted, and I could not but admire the simplicity and Christian spirit of my old friend in this short interview.

## CHAPTER XIX.

First conference in Hull—Camp meetings—Missions around Leeds—Quaker—Hull divided into branches—New ground broken—a remarkable Chapel case—Cherry Burton—Driffeld mission—John Oxtoby and Mr. Byas—Missions onwards—Preston—An old woman and the living waters—Report—Keyingham successful missioning—Spurn Point — Flamborough — Bridlington—December quarterly meeting.

ON the 2nd of May, 1820, we held our first conference, in the town of Hull. The conference was constituted of eighteen delegates as representatives of the whole connexion—six travelling preachers, and twelve laymen. The state and prospects of the body were considered as very encouraging, the number in society was 7,842. We had preaching morning and evening during the sittings, and camp meetings, on the Lord's day, in Hull, at Keyingham, and at Barrow, in Lincolnshire. It fell to my lot to attend the Barrow meeting ; we had two preaching stands, and carried on the praying labours with five praying companies, and visible good was done among the thousands that attended.

When the conference ended, it was arranged for one to go to lead a camp meeting at Tingley common, midway between Leeds and Dewsbury. We had but one preaching stand, but we had six praying companies, that laboured effectively ; and mercy was entreated for by several penitent sinners. In the evening, at Dawgreen, we held a prayer-meeting, where we saw fruit.

At Earlsheaton and Dawgreen, where I laboured, God flashed his light through the souls of the hearers, like the striking of the electric fluid from the charged clouds. The next morning, on visiting from house to house, two souls were converted. To God be all the glory.

At Gawthorp, the hand of the Mighty was stretched forth ; and at Westerton Hall, the clergyman was one among my numerous hearers, and I trust God wrought upon many hearts. In coming by way of Leeds, I went to Alton, accompanied with Mr. Smith, designing to preach, but a person of the name of Horsfall, who wished to travel, went with us ; I therefore requested him to address the people, as I wished to hear him, in order to judge of his aptness to teach, and the unction which accompanied his ministrations ; but on hearing him, my opinion was, that it was necessary he should stay in a local character some time longer. I returned, and slept at the house of Mr. Smith, whose family treated me with every possible kindness, and whose house was open for me at all times.

On the Sunday following these circumstances, I preached in Leeds, morning and evening, and at Holbeck in the afternoon, with glorious liberty ; afterwards at Farnley, Hunslet, Rothwell, Dewsbury : at the latter place I gave an exhortation before giving out a text to preach from ; the Spirit of God was in both the exhortation and the sermon. A Quaker, one of my hearers, told me I did the best before I took my text.

I next departed, and came to Hull to attend the quarterly meeting. It was now found that the circuit was inconveniently large, and a committee, consisting of W. Clowes, J. Verity, S. Laister, and Woolhouse,

was appointed to divide the circuit into seven branches, and to station the preachers in each branch. This was found to be a measure encumbered with several difficulties, but ultimately it was accomplished. Four preachers were stationed for Hull, the Home Branch :—Brotherton, 2 ; Pocklington, 3 ; Ripon, 3 ; York, 2 ; Leeds, 2 ; Malton, 2.

At Hull, this quarterly meeting, I had several gracious visits from on high. Crossing the Humber, I preached at Goxhill, Barrow, and Ulceby, and the word was effectual. At Ulceby some were in distress, but did not find the Lord. I told the people, those that wanted the Lord must meet me at Brother Clarke's. Several came, and two were set at liberty ; and others in the village were cut to the heart with conviction. In reaching Holton, a long village, I preached at each end of it ; and then met the society and exhorted its members to press after purity of heart ; afterwards at Goxhill, then at Barrow, where the word was quick and powerful. At Winteringham the people were immovable and hard ; after preaching, I slept in a cold room, exposed to the weather, and caught a severe cold. The next day, however, I pushed on to Ferriby, and had a good season, where we had a good society. It may be necessary for me to detail a circumstance in this place, with reference to Ferriby, which may probably put some of our people on their guard.

When I opened this place by preaching out of doors, good was done ; but we had no place to preach in. A man, however, the clerk of the parish, and a class-leader among the Methodists, came and offered us a piece of land to build a chapel on, observing that it had been shown to him, if he did not God would kill him. I had gone on my mission, but our people accepted his offer and collected

subscriptions through the neighbourhood for a Primitive Methodist chapel. The people gave very handsomely in money, materials, and leading, and the chapel was completed. I was sent for to open it. When I got to the village, and was seated in the clerk's house, I asked him if the deed was made, and the chapel properly conveyed away to trustees, for the use of the Primitive Methodists who had built it; but the wife of the clerk immediately said,—“No, that chapel shall never be conveyed out of our family.” I then asked the clerk how this was. He replied, his wife had turned. I then began to remonstrate with the old woman, asking her, what her neighbours would say of her conduct, those who had given their money to build the chapel. She replied she did not care. I then said that in opening it, I could not in conscience make any collection, because it would be dishonest, to beg of the people in behalf of what she was determined should be private property. I then proceeded to the chapel, preached, but made no collection. The people wondered at this, and the cause soon was spread among them, and they, in their conversations on the subject, said I had acted very properly. Shortly afterwards a deputation was sent from Hull, to induce the clerk to consent to sign a trust deed; but nothing could move him: he violated his promises, and dishonourably held the chapel as his private property. A short time after this, I had to go and preach at Ferriby again, and renew the tickets of the society. Whilst doing these, the wife of the clerk came and threw open the doors of the chapel, and cried out—“Come out, come out of my chapel, you shall have no more place here.” We accordingly turned out, and were kept out; for in a little time they made the *chapel* into two *dwelling-houses*. This instance of

wickedness and sacrilege was execrated by both God and man. The old clerk had told the people, if he did not give the Primitive Methodists a piece of land to build a chapel on, when they first began their labours at Ferriby, he believed God would kill him; and the Lord did this; for he was taken away, and rooted out of his dwelling-place a short time afterwards.

About this period I preached at Beverley, in the market-place, to a huge multitude, not without apprehensions of being arrested; nothing, however, of the kind occurred. At the conclusion of the service I joined six members to the society. On preaching again abroad, thoughts of imprisonment were not so general as they had been. Yet I should not have been surprised if I had been taken, for when Lorenzo Dow, the American preacher, preached in England, he was taken to prison; and at the same time, Dorothy Ripley was also committed. The work went on at Beverley; we soon had a good society raised up, and an excellent chapel erected in Thursday market. At Cherry Burton I also preached. The people were very callous; no one would take us in, or give us quarters. I told them, after preaching, that I was about to leave them, and shake the dust off my feet as a testimony against them,—that we should forthwith give them up. This, however, had a rousing effect upon several, and they came forward, offering to take in the preachers, and assist the cause: these offers induced us to recant our decision, and we continued to preach as usual.

I now made my way to the town of Driffield, and preached Christ in the theatre; and there was a cry for mercy, and one soul found peace with God. At Driffield I preached again, and the work rolled on. At this place the labours of John Oxtoby were blessed, in



the conversion of Mr. Byas, who furnished us with money, on interest, to complete a new chapel which we had begun. He afterwards died happy in the Lord, and left the money entirely to the chapel, which placed the trustees and society in easy circumstances. The work then advanced steadily and prosperously.

From Driffeld I proceeded to visit other places in the neighbourhood, Middleton, Bainton, Lund, and then went forward to Hull, where I spoke on a Sunday evening. There was much persecution; one of our friends was cut near the eye with a large stone, but the work rolled on, and we now mustered twenty classes. I then departed to take a tour in Holderness, and preached at Keyingham, Patrington, Burstwick, Rihill, Shiffling, Easington, Kilnsea, Witherinwirk, Ross, Burton, Pidsea, Rimswell, Skirlough, Aldborough, Hedon, and Preston. At the last place I preached in the open air, from the words—"If any man thirst, let him come unto me and drink; he that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." It having been a dry summer, and there being a great want of rain, an old woman who was standing by when I delivered my text, when she heard "rivers of living water" mentioned, ran down the town, and told the people that the waters had broken out against old Pallister's house, and everybody might have some. On this the people flocked up to see the wonder, but they found that the waters that had broken out were "living waters," and at that time they were flowing very freely. Several were under conviction, and one man, lying on a heap of stones just by, was crying to God with all his might. We soon had a blessed work in the place, and sixty souls joined in church fellowship.

At our September quarter day in Hull, we found our

number of members in the circuit to be 2,474, and peace and union reigned amongst us. Praise the Lord!

At Keyingham, in the open air, I delivered the word to a quiet multitude; the work increased, and a small chapel was erected. At Burstwick, where I laboured much and had fruit, a new chapel was raised, which I had the pleasure to dedicate to the worship of the Most High. At Ross, also, many were converted. I told the people that those who felt the burden of sin, were to remain after the congregation was dismissed. Several remained, and we had a cry for mercy, and five souls found the Lord. At Skirleugh we held a camp meeting; many attended, but little fruit appeared. At Rimswell we formed a small society, and at Easington the work broke out and a chapel was built, which I opened. At Kilnsea, I preached in the house of Mr. W. Hodge, who had a large family of children, of whom many were converted; and some became preachers of the word. Here I was kindly entertained. The next morning I went down to the Spurn point, where certain light-houses are erected. I entered one, and found an old woman; after talking to her about her soul, I prayed with her and departed. As I proceeded on the shore, washed by the German Ocean, I saw that the ocean had gained upon the land; the sea was breaking against a churchyard, and the bones and coffins of the dead were visible. What an awful sight! what hath sin done! At night I arrived at Patrington; and preached in a barn taken for the purpose. At Preston, where I again spoke, the Lord blessed the means, and then I went on to Bridlington quay, and to Flamborough. At Bollington I spoke in a large room, quite full. At Bridlington the place was crowded to excess; three souls were saved, and very soon we had thirty members. At

Flamborough I preached again, and two souls were saved. I went up to the top of the lighthouse, which commands a noble view of the ocean, and the surrounding country, I held a prayer meeting with the family of the lighthouse keeper, and departed.

The next time I preached at Flamborough, three souls found peace, and five more joined society in the neighbourhood. I preached at several places, Thornham, Sewerby, Gransmore, Thwing, Flixton, Hunmanby, Haisthorp, and Fordendale. At Thwing, two souls were saved; at Speeton, the congregation was large, and the word took effect. At Flixton there was a good opening; the people at the public-house took us in. At Hunmanby I spoke in the large room of an inn, but was charged five shillings for the use of it, and had to walk four miles to get lodgings. At Sewerby I spoke to a callous people, but next day I visited from house to house; and at Haisthorp, in a barn, I had a large crowd of attentive hearers: it was a never-to-be-forgotten time. At Fordendale we held a camp-meeting; Mr. Lockwood assisted us: it was a powerful one. Before I left this place I assisted Brother Coulson to draw a plan to form these places into a branch of Hull circuit, in order to their better management, and likewise still further to extend the work. In attending the December quarter-day board at Hull, we found the cause generally prospering: our number in society, stood at 3,116.

## CHAPTER XX.

Journal — Mission to Scarborough—a dream—success — Mission to Whitby—preaches in the market place—Chief constable—New chapel—Cloughton—Merryandrew—William Harland—Miller converted—Camp meeting on Seamer Moor—Sir George Cayley—Tunstall conference—Matters of conference—The Manchester delegates—Tunstall second chapel—mighty movement— Visits old friends.

FROM the Hull quarterly meeting of December, 1820, I proceeded on a mission to Scarborough, and the towns and villages in that vicinity. To Scarborough Brother J. Coulson accompanied me : when we got into the town the news of our arrival quickly circulated among great numbers of the people. One person had dreamed the night before, that he saw two “ Ranters’ preachers,” going up the streets of Scarborough, with an intention to preach the gospel. This individual published his dream to his friends and others, and they assembled together, and it was decided I should preach in the evening, while Brother Coulson preached at another place. We accordingly repaired to a school-room, which was filled to overflowing ; and I lifted up my voice for the first time in Scarborough, in the name of the Jehovah of Hosts. The next morning I spoke twice in the school-room, and once abroad : the gathering of the people was large, and their conduct highly decorous. Several felt the convictions of the Holy Spirit in their hearts, and either two or three persons were brought into the glorious liberty of the children of God. At the conclusion of another preaching service, I formed a

society of seven members. The next time I preached was on the sands, close to the sea, to a prodigious mass of hearers ; many were powerfully moved to seek the Lord, and I joined ten more members to the society. The work now rolled on most gloriously, we very soon had a hundred members in church fellowship, and a new chapel erected. From Scarborough I pushed on to Whitby, and preached there for the first time in a school-house, the weather being unfavourable for preaching abroad. However, at three o'clock in the afternoon, I went to the market place, and stood up and preached to a large company ; and notwithstanding it was very cold, the people remained immovable to the end of the service. Some of the baser sort endeavoured to create disturbance ; however, I was honoured with the presence of the chief constable, who kept the sons of Belial at bay, and who was on my side this time ; but it has been too frequently the case in my course, to see the magisterial authority enlisted on the side of the lawless mob, encouraged by those whose fears have led them to suppose that their craft was in danger. This constable having heard me preach in the open air, in the neighbourhood of York, whilst bringing prisoners to the castle, his heart was touched ; and he then told me if I ever went to Whitby, his house should be open for me ; and now I found him as good as his word. He did not merely protect me, as every officer of police ought to protect the ministers of religion in the exercise of their function, but made me welcome to his house and table.

I preached again in the New Market at nine o'clock, and although the rain fell, yet the people heard attentively ; in the afternoon the rain beat us off, so I preached in a large room, and in the after meeting one soul cried

for deliverance. I now formed a society, and the work broke forth like the torrent of a mountain : in a short time we had upwards of one hundred in society, and a new chapel erected. At Cloughton I preached in a school-room, according to an arrangement made by a person who heard me in Scarborough and Mr. Ward, a school-master at the place. We had a large company ; many came through curiosity to hear the "strange man." We had a powerful meeting ; some fell to the ground, and the stir was great. The opinions of many respecting me were very extraordinary. Some declared I was drunk ; some said I was a fool, and others that I was a merryandrew. Some, however, did acknowledge that I was not ashamed of the Gospel of Christ ; for they felt it to be the power of God unto salvation.

At Cloughton, Mr. Ward, the school-master, was a class-leader among the Methodists, having about eight persons in his class. He was, however, wise in his generation, and became very active and diligent in gathering up the fruit after it had been plucked ; for very shortly he had thirty members in his class, and he was very pressing for me to preach at Cloughton, whilst I did not form a society to preserve the fruits of my own labour. At Robin Hood's Bay I preached, and found the same person had spread the reports of me there as at Cloughton. I stood up in a house where three rooms opened into each other, and every corner was filled. I afterwards spoke again in the same place, and as many appeared desirous to flee from the wrath to come, I formed a society of twelve members ; at this preaching, Brother Branfoot assisted me : it was in the open air. Brother Harland, who has since become a successful preacher among us, was present at this meeting, and he formed the resolution that he would never

rest till he found the pearl of great price, which was not many days after. He then opened his school at Staintondale for preaching, and I preached in it a short time afterwards with blessed effect. Brother Harland set me on my way to Cloughton, and in conversation with him, I found him to be a young man of considerable information and kindness of disposition, and capable of doing much good in his day and generation.

At Robin Hood's Bay I preached several times after this, and found the work to progress, as likewise at Lyth and Friup, in the dales. At Moorsholm we held a camp-meeting, and had a vast concourse of people, and several were brought into the liberty of God's dear children. I now took Hainsthorp in my way, and then preached at Sandsend, near Whitby. I preached at Mr. Peacock's, and afterwards in a barn; there were several moved upon; I therefore invited them into the house of Mr. Peacock to talk with them: on believing for an immediate salvation, the Lord was present with us, and I joined five of them to the society, making seventeen in all. The next morning a miller called, and I prayed with him; and God immediately saved him, and he went on his way. I was next at Seamer, and after I had preached in a barn, several souls were set at liberty. Here a blessed work rolled on, and forty constituted the society.

I then went on to Ayton, and occupied a barn: it was so full that I could hardly get in, but many of the uncircumcised were present, and manifested every symptom of mischief. I waited on the Lord a short time, desiring him to calm the roaring of the foe, and he did so; in preaching again, I had my full freedom; we soon had twenty in society; and the Lord opened our way, and we got a new chapel. It was about this



time that we held a camp-meeting on Seamer Moor ; Brother Sampson Turner and others assisted ; the day was unfavourable, but still good was done, according to general testimony. At Snainton I preached in the open air to an orderly people, upon whom the word fell like the rain upon the mown grass ; here we were much inconvenienced for want of a suitable place to preach in : the consequence was, as it has been in hundreds of other places, the good done in a large measure fell into other societies ; we however raised a class of twenty-six, and finally got a chapel built.—Praise Jehovah !

On preaching abroad at Sherborne, I held a praying service afterwards, and immediately pushed on to open Brampton, and addressed the people in a brick yard. Many of the friends expressed their fears that Sir George Cayley would come and interfere by driving us off, or taking us into custody, but Sir George did not give himself the trouble to look after us.

Our quarterly meeting for March, 1821, now took place, our members in society stood at 4,845, and the Lord was with us whilst transacting the business of the circuit. After going over some old ground, and breaking up some new, I set off to Tunstall, to attend the Conference of 1821. Several important matters were decided upon at this Conference. It was concluded to establish a printing press for the connexion, and to print our own Hymn Books, Magazines, and other publications ; likewise to institute a Book-room. It was also agreed to form a contingent fund, each travelling preacher to subscribe to it yearly at least two shillings and sixpence, and the members a penny each. At this meeting Mr. Steele strongly impressed upon the board the necessity of the travelling preachers estab-

lishing a fund, to be supported by themselves, and be under their own control and management.

At this Conference, when the stations of the preachers came to be considered, it was strongly argued by the Manchester Delegates, that I should be forthwith stationed for them, as their object was, that I should go out for them, to open new missions. Our Hull friends urged several reasons upon the attention of the board, showing that it was necessary I should continue in the Hull circuit; and it was finally decided by the Conference that I should be again put down for Hull; which decision I believe was fully in the will of Providence.

On the Sunday during the session of Conference, Brother King and I were appointed to preach sermons on behalf of the second new chapel which our Tunstall friends designed to erect; I spoke at two o'clock, and in the middle of my discourse the work broke out, the cries of penitent sinners and the rejoicings of believers were so great that I desisted discoursing, and we all turned to, and carried on a mighty service of praying, until six o'clock; it was supposed that twenty souls found pardoning mercy in the blood of the Lamb. At night Brother King preached, and the converting work still went forward. After the Conference I laboured in Tunstall and the neighbourhood, among my old friends, with success and great delight; and then came to Manchester and preached, and arrived in Hull in time for the June quarter-day.

## CHAPTER XXI.

Journal.—Hutton Rudby mission—Thirsk market-place—Ponderings near Hutton Rudby—Potto—Mr. Hebbron—Camp-meeting at Scarth Nick—Brompton—A servant man—Mission progress—Chopgate—New chapel Hutton Rudby—Journey in Bilsdale—Review of the Mission—Report.

WHEN the June quarterly meeting was ended, I departed from Hull in order to commence the Hutton Rudby mission. On my arrival at Thirsk I stopped, and stood up in the spacious market-place in the name of Jesus. I have often found large market-places to be very convenient for my purposes, in the course of my singular career. I had a large company on this occasion, and was kindly taken in to lodge with Mr. Greathead. I had afterwards gracious seasons at Thirsk; we formed a society, and got a place to preach in. Designing to go to Ripon, on reaching Carlton, I was utterly broken down with exhaustion; and failing in attempting to procure private lodgings, I went to a public-house; I soon began to talk about *spiritual things* to the family, and had prayer with them. In the morning I said that I should like to preach on the village green; but a farmer coming in, he was told what I had been saying; he immediately offered me one of his houses to speak in, which I accepted, and we had a large congregation; the farmer requested me to announce that I should preach again in his barn, and we had another excellent company. I slept at the farmer's house, who made me abundantly welcome to what his

house afforded. On visiting Thirsk again I found the cause was making its way, gradually gaining ground. I now directly made my way to Hutton Rudby; before I entered the village, I sat down on a bank pondering on my purpose, and wondering where I should find shelter, or friends, as night was approaching. Lifting up my eyes I saw a house; and a thought from God immediately darted into my mind,—God can open my way into that house. Immediately I rose up, and walked into the village, and after a prayer meeting which I attended of the Wesleyans, a Mrs. Norman invited me to take supper and a bed. My heart now overflowed with gratitude to God and to man, that a stranger in a strange place, should be treated with such unexpected kindness. The next day, in the open air, I addressed a large company; some were satisfied, but others were disappointed, for they had expected that I should jump and dance about, and perform other ludicrous movements, as they had heard, by report, that such was my way in my religious services. One person who had cherished great prejudice against me, from what he had heard, came down whilst I was preaching; but whilst I was speaking, God spoke to his heart, and his opposition vanished, and he became a disciple; and Mr. Suggitt, the master of the house which I thought that God could open my way into, as I sat on the bank, was present; and he came forward, and requested me to make his house my home.

On the Friday evening I spoke in a little village which is called Potto, and also at Hilton in a public-house, where God very strongly affected the congregation. I then went on to Stokesley, near Roseberry Topping, and preached to a large multitude in the market place; a drunken man attempted to disturb, but

God put a hook in his jaw. The crier who announced that I should preach was well *affected*, and refused to accept of the customary fee for his labour.

On the Sunday I preached on the green at Hutton Rudby, at ten in the morning, and seven in the evening; the work moved on, convictions deepened among the people. At Potto we had a weeping time, the people appeared dissolved in penitential feeling. I then missioned Swainby; and at Faceby also, in a barn, there was a move. I slept at a farm house, and at prayer the mistress of the house cried for salvation. On preaching again at Swainby I formed a society of six. At Hutton, after preaching again, I united twelve in church fellowship; and at Potto again, three souls found the Saviour, one of whom was Mr. Hebbron, who has since become a travelling preacher, in whose father's barn the preaching was held.

On the Sunday following we held a camp-meeting on a mountain called Scarth Nick; we had a most favourable day, and it was supposed that about 2,000 people were present; we had three sermons, and a brief exhortation, and the praying movements were strong and effective. In the afternoon a *shout* began in the *camp*; four souls were made happy, one man, a farmer, was so excited with the life of God, which had entered his soul, that he shouted to the hills, and dales, and every thing that had breath, to help him to praise God; he declared God had pardoned all his sins, and had made him happy beyond expression; he afterwards hastened home and told his wife and servant what the Lord had done for him, and they also cried to God, who saved them also. We concluded this camp-meeting about five in the evening; the effects of it were very great. It was bread cast upon the waters, found

after many days. Praise the Lord God of Israel, who that day enabled us to lift up our banners.

At Hutton I spoke again, and two were brought through; and on Tuesday, I went on and opened Ingleby, where I was taken in by Mrs. Taylor; then I hastened on to mission Brompton, and Northallerton; at the latter place, in the open air, I had about 1,000 hearers, and all were as tranquil as if we had been in a chapel. At Hutton, the next time, we had three more souls, and at Potto we had two others pardoned. The next day I missioned Broughton, and stopped at Mr. Hutchinson's. Next morning a Mr. Taylor came in and invited me to dine with him; I accepted his invitation, and as we were proceeding to his house, he informed me, that he had a servant man who was very wicked, that if I said any thing to him he would only abuse me: he begged me, therefore, not to speak to him, for he believed the Lord had given him up. I replied that I would leave it with the Lord. Before dinner the servant man came in for something he wanted, I immediately went to him, and offered him my hand, but he refused it; I persevered, and took hold of his right hand, and then lifted my soul to heaven, and the Lord touched him; after dinner I knelt down beside him near a door of the house, and whilst I took hold of God, I perceived he was affected; I pressed on in the exercise of faith, and then he broke out in strong cries for mercy, and before we rose God Almighty saved his soul. The master and mistress of the house were perfectly astonished at this proceeding, and looked upon me as some unearthly being; however, it being time for me to depart, I bade them farewell, and hastened on my way for Swainby, where I preached in a blacksmith's shop, and received seven fresh candidates

for church communion. At Brompton, the next day, after an out-of-door's service, seven more joined, and at Hutton the numbers now amounted to twenty-nine. The next Sunday, assisted by Brother A. and others, I held a camp-meeting on High Sutton Moor, and two at least were saved. Mr. J. Wood, the farmer who was saved at the Scarth Nick camp-meeting, was present, and invited us to go to Weathercote, where he resided, to preach. Accordingly Brother A. and I went, and we both preached in a wagon in the open air to a large concourse; we were obliged to be very short, however, as we had to attend another meeting five miles distant, at a place which is named Anterley, in Bilsdale. The house in which we preached, consisting of three rooms on the ground floor, was much crowded; we both preached at the same time, at each extremity, and we had excellent order, and good was done.

At the general prayer meeting which followed these preachings we had a general breaking down, and it was afterwards understood that about twenty souls were brought into the fold of Jesus; we did not conclude till midnight. We announced for preaching next day at three o'clock at Chopgate about a mile off, and, before the time, the scene was very imposing to witness the crowds of people coming over the hills all around, although it was on a week day, to worship God; our meeting, however, was interrupted in consequence of the rain; but as there were among us three preachers, we divided into three bodies; one division took possession of a blacksmith's shop, and the two others took up positions at dwelling-houses, and we routed the enemy of souls at all these points of attack, and turned the battle to the gate. I held another service at Mr. Wilson's, at seven in the evening, and formed a society of eighteen.



The next morning at family prayer all cried to God for help; father and mother, children and servant: this was a grand sight.

I now went back to Hutton Rudby and laboured on the Sabbath; the next day we met to arrange for the building of a new chapel to be held in trust for the Primitive Methodists. One person promised land, and Mr. Suggitt promised £20.

We therefore appointed a treasurer, a secretary, and collectors, and the next night I preached a sermon on the occasion. I then commenced a journey into Bilsdale, but fearing I could not find my way, I called upon a friend to accompany me. Before we reached the place I had to preach at, we were benighted, and we had to cross a steep mountain; I had considerable difficulty to get up, and was almost exhausted, having to pull myself up by the ling growing on the sides; at last, very weary, we arrived at the place of destination, Mr. Wilson's house. But we found the house so crowded, that I could not get in; I then called upon the people to turn out, and they poured out like floods rushing. It being dark, some kept crying, Where is he? Where is he? I however entered a wagon in the stack yard, but they so blocked me up, and such was my embarrassment, that I once more removed to one side of the house, and got a lantern and candle, and stood upon a chair, and preached. When I had done I invited those determined for heaven to follow me into the house; in a short time the house was so full, that we could not kneel. I was now nearly exhausted; however I looked to God for strength, and he gave it, and I got some one to labour in prayer, and souls were brought through the gate of repentance.

The next morning I crossed the moors and arrived

at Silton, drenched with rain, and preached at night. The next day I walked eight miles in a heavy storm of wind and rain, and stopped at Mr. Wood's. From there I went to Chopgate, and spoke out of doors, and had a huge assembly of all conditions, and again at two o'clock: two souls were made alive in Christ. At night I met the class at Anterley, and the society now reached twenty-three. After making a plan to direct my colleagues in this mission, in which I opened many places and travelled 400 miles on foot, my whole expenses amounting to thirty shillings in nine weeks, I set off for the Hull June quarter-day, 1821, travelling by way of Thirsk, Ripon, and Leeds. Our total number of members was now . . . . . 5,958

But making three circuits from the parent circuit:—

Brotherton with . . . . .	380
Pocklington . . . . .	655
Hutton Rudby . . . . .	325
Hull was now left with members . . . . .	4,598

## CHAPTER XXII.

Journal—Durham—Preaches in Darlington—Mr. Young at Ingleton—Society formed—Large Congregations—Darlington—Mission ground cultivated—Affairs of Hull Circuit—Zeal—F. N. Jersey—Bishop Auckland—Barnard Castle—S. Laistor—Rising of the Circuit—First Missionary Meeting in Hull.

THE next mission I undertook in the name of Him who said to his servants,—“Go ye into all the world,” was Darlington, in the county of Durham.

I stood forth out of doors in North-gate, and addressed a very attentive congregation; many appeared much affected. The same day I went to Ingleton, a distance of eight miles. After singing up the street, I delivered a short exhortation, and then held a prayer-meeting at the house of Wm. Young, where much good was done. On Monday evening I spoke again, and after a cry for mercy I formed a society of fifteen. The night following I was at Cockfield, and preached abroad. At Ingleton I preached again, and another joined our society.

On the next Sunday I preached, morning and evening, at Darlington: in the evening the number that heard was computed to be 2,000. I afterwards walked to Ingleton, preached again, and led class; this was a day of labour, but of great delight. The next night I was at Cockfield, and the night after at Evenwood, where a soul was made free. At Summer-house I stood up in the open air, and returned to the hospitable home of Brother Young, at Ingleton. On Sunday I was at

Darlington, where I preached in Bond-gate, and at Ingleton, at night, where I gave tickets to a society of twenty members. Next day I was at Cockfield, and the evening after at Evenwood, where I formed a society of four. I preached at Shildon, where God was very powerful in the midst, and at Long-Newton where the word was clothed with the power of the Highest.

At Darlington I spoke again, and one soul passed from death unto life, and on a Tuesday evening, after preaching, I assembled our friends, and gave them a general statement of the financial affairs of the Hull circuit, which had assumed an important aspect. In consequence of the numerous and important missions which it was conducting, the expenditure had become very heavy, especially during the two last quarters they exceeded the income, and we had agreed that in future the circuit should not be suffered to exceed its quarterly income—that if money did not come up to pay the preachers' salaries, according to the stated allowance, then each preacher should be paid short. Such being the case I told them it became necessary for us to have no more meat bills to send to the quarter day board, and that we intended as preachers to throw ourselves upon the Lord fully, and upon the liberality of the people for support, whilst in our missionary labours; and that we should be glad to accept of the invitations of the friends to take with them a meal at any time, and to participate with them of the simplest and most humble fare. The next morning, early, a gentleman called upon me, and after making inquiries of our discipline, and how as missionaries we were supported, he put a pound bill into my hand, observing it would get us something to eat when we had no invitations to that effect. Several friends came forward in a very hearty manner with in-

vitations for us to eat and sleep, and showed, by their kindness to God's servants, that religion had opened their hearts by its active and warm benevolence.

Accompanied now with Brother F. N. Jersey, a sailor, who had engaged to travel with me for a quarter as a missionary, I went to Heighington. We had a good time together. The next evening we preached at a village called Redworth, a dark place ; here a woman thought it her duty to reprove us for loud speaking in our services. I likewise took upon me the liberty to exhort her to get religion before she cried any more against the servants of God, or she would, when she came to die, be overthrown by the wrath of God, and perish in hell. At Eldon the following evening I preached, and told the people that if any of them felt a desire to flee from the wrath to come, they were to stop, and I would talk to them more closely about their souls. Several remained, and I spoke to them one by one ; and I cherished hopes of the salvation of several of them. I then went on to Bishop-Auckland, and preached in an upper room ; the floor was very decayed, and the props supporting it were feeble ; in the midst of my discourse the props gave way. I felt in danger, and inwardly waited on God, and a few friends promptly secured the floor from further danger—then I proceeded with my sermon. The word, however, did not succeed, as the fears of the people had been aroused, by what had taken place, in such a manner as to prevent their receiving good. After preaching again on the Monday evening I formed a society. I now proceeded to Barnard-Castle, a place which had been missioned by Brother Samuel Laister, who died soon after, and went to his reward. Here we had a society of 120 raised in four months. I preached three times to overwhelming congregations with blessed

results. Visiting Hurworth next, I found no opening for the truth, so I turned away, and on Sunday I was at Darlington, and assisted in the opening of our new chapel in that town. The collections amounted to 17*l.* 2*s.* On Monday I assembled the official brethren in order to examine the state of the mission, as the general quarterly meeting at Hull was at hand. We were all happy to find the mission in a prosperous condition ; the number in it was 508, and the increase for the quarter had been 163 : more money had been raised also than paid the salaries of the preachers.

At the quarter-day board at Hull we found our financial state considerably improved ; the preachers' allowances were all paid, and a balance left in hand. The two preceding quarters, as I have remarked, there was a sinking, which induced us to come to the resolution of the preachers only taking what was on the board, and not suffering the circuit to go into debt. The minutes of Conference for 1826, page 6, state that the circuit was in debt, which circumstance led to the determination already mentioned ; but such was not the case, the circuit had sunk considerably, but its funds were not exhausted.

Before I proceed to detail in order my next missionary operations, I may briefly take notice of the numerical strength of the Hull circuit during a few successive quarters, as affording evidence of the good hand of the Lord being upon us, and mightily carrying on his glorious work in our day and generation.

In the September quarter of 1821, already referred to, Leeds was made a circuit with 984 members.

In December quarter three more circuits were made, namely :—Malton, with 672 members ; Ripon, with 439 members ; Skipton, with 346 members.

At this period seven circuits had been made from the parent circuit, with a total of 3,801 members.

In the March quarter, 1822, our number in Hull circuit was 3,986, and the number left us to form the seven circuits alluded to, being 3,801, there must have been at this time, raised by Hull circuit 7,787 members. At the time of the December quarterly meeting we held our first missionary meeting in Hull. Thomas Thompson, Esq., was at the meeting; he gave a handsome donation to our missions, and declared he never attended a better missionary meeting.

In June quarter, 1822, York was made a circuit with members . . . . .	413
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In December quarter, 1822, Settle was given up with. . . . .	34
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In the eight circuits, dismembered from the parent, there were members . . . . .	4,248
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And the number which remained was . . . . .	4,461
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The total was . . . . .	8,709
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## CHAPTER XXIII.

Journal—Northumberland—Stanhope—Preaches at Newcastle-upon-Tyne—Shields—Blyth—Long-room, Sunderland, South Shields—Disorder—Loughborough Conference—Report—Protracted meeting in Sunderland—Work rolls on—Morpeth—Persecutor disarmed—Dr. Oxley—Aroused by a storm in the night—Escapes.

IN being determined to extend the missionary labours of the connexion into Northumberland, on my way to the North I stopped at Mickleton, and declared the testimony of God, but saw no fruit; and the next day, through wind and rain, I travelled to Satley on the hills, and was very kindly received by an affectionate people, who received the word with gladness of heart. At Wolsingham I preached at two o'clock in the open air, and at six in the evening in the preaching-room. I had a most blessed day, and the society of about fifty was in prosperity. I then took Stanhope, and preached abroad; the society consisting of seventeen members. I then returned to Wolsingham, and preached, and renewed the society's tickets. I then visited Hamsterley, Barnard Castle, and other places, and directing Brother Jersey to take up West Gate, I visited Newcastle, and preached on the Ballast Hills. I then pushed on to North Shields, and South Shields, and Sunderland. On Sunday at North Shields I spoke in a school-room to a crowded congregation; on the next evening, after a powerful preaching service, I requested those who had got good to remain; several remained, and after ascer-

taining that they were determined for the kingdom, I formed them into a society. On the Wednesday I set off for Blyth, a small sea port in Northumberland, and spoke with liberty; the people heard with attention, and I was invited to lodge with Mr. Aples. On Friday I returned to Shields; and on the same day I preached at Howden Pans. It was a solemn time, deep impressions appeared to be made on the hearts of the people. On Sunday I spoke again, at North Shields, at ten, then at six in the evening; several were in distress, and one cried out, and was afterwards comforted with the inward assurance of pardon through the blood of Jesus Christ. On the Monday evening following, at Howden Pans, I preached in a timber shed to about a thousand persons, and I had good liberty; on the next day at Monkseaton, we had a shower from above, and afterwards at Blyth. On Sunday the 17th, at North Shields, the word ran and was glorified, many were struck with convictions, and seven fresh members joined, and on Monday evening I spoke at the top part of the town, and formed a fresh class.

On Sunday 24th, I preached three times in the open air; souls were in distress at night, and some found the Lord. On Sunday following I preached again three times at North Shields with powerful effect; the work still rolled on; I then went to Newcastle, and designed to preach at Ballast Hills, but having a severe pain in my side a friend preached for me. I then preached at Cherton and Pallion, and on the Tuesday evening I spoke in a long room at Sunderland.—We had a very large company, and many souls cried out for mercy. The next day I waited on one under conviction, and whilst praying with her, God set her sister's soul at liberty; but during the praying, the old mother came in to order

silence, because some people in the street were saying "Ah! these men will turn the woman's head."

On Monday I proceeded to Jarrow and preached, and then went on to Hilton Ferry, and preached to a crowded house; one man cried aloud, that he was never so blessed in all his life. At Sunderland again in the Long-room we had a time of refreshing from the presence of the Lord; on the Sunday following these services, I opened a large room for preaching at South Shields; in the afternoon it was crowded, and in the evening vast numbers could not gain admittance. In preaching, I felt very much shut up and pressed in spirit; after the preaching was concluded, a prayer-meeting followed, and the emissaries of the devil were very strong and active in their opposition, whilst the friends of Jesus laboured with all their might: the powers of hell were in a measure beaten back; for a cry for mercy broke out. But the disorder and annoyance of many standing upon the seats, and pressing forward to see what was the matter, was very trying; however, the result was, two souls professed to find the Lord, and were made happy in the love of Christ Jesus. The time for the Conference to be held at Loughborough having nearly arrived, and more help arriving from Hull for the mission, I started, accompanied with two friends, as lay delegates, to attend the Conference of 1822. We reached Loughborough on the evening of May 27th, and I preached in the chapel, and two souls were saved.

The Conference commenced on the 28th of May, and terminated on the 5th of June.—The number of members at this yearly meeting was found to be—25,218, being an increase for the year of 8,824.

As soon as the Conference was dissolved, I has-

tened back to the Northern mission, and opened a preaching room at Blyth; here, however, the work moved but slowly. On the Sunday I was at Sunderland, and spoke in the Long-room—the place was so uncommonly crowded, that it was with considerable difficulty I could reach the pulpit: it was to my soul a blessed day, and the power of Jehovah's arm was made bare among the assembled hundreds. On the Monday evening at Pallion, there was a shaking among the dry bones; and the night after, in the Long-room again, the meeting was *protracted* until ten o'clock, and two went through the narrow gate of being “born again.” At Jarrow I afterwards proclaimed the Saviour, but there was no “*sign*.” The Sabbath-day following was a high day at Sunderland, where I spoke twice, and added thirteen souls to the society. On Monday night I was at Hilton Ferry, and the following evening at East Boldon; but nothing particular occurred. At South Shields, the next Sabbath, there was a shout for mercy, and two souls fled to the foot of the cross; at Percy Main the unction of the Holy One was felt by many, and at South Shields again, after preaching twice, the bread appeared upon the waters after many days. From Shields I pushed on farther North with the mission, and opened a preaching room at Morpeth. When I first preached abroad, accompanied with J. Nelson, while he was preaching in the town, one person, a gentleman in appearance, became very clamorous, and disturbing to the congregation: he appeared as if he purposed to rush upon me, and then withdrew, and anon often advanced again. I endeavoured to fix my eyes upon him, and inwardly to wait upon God; he then became more furious, and I observed as he approached me, apparently with an evil design, several times, he

never came close up to me: it reminded me of that passage in Scripture, Job. xxxviii. 11: "Hitherto shalt thou go, but no further; and here shall thy proud waves be stayed."

I next visited West Moor, and then rapidly hastened back to Sunderland, and laboured on the sabbath; the work went on most prosperously. We had now ninety members. Three souls this time found the sinner's Friend. At Monkwearmouth, I stood up, and power attended the ministration: five souls joined society. At South Shields again the holy waters rose; but at Hilton, Jarrow, and Pallion the work did not progress. At Newcastle I preached, and the glory of the Most High was with us; and at William Pit the power came down in *vast plenitude*: the work here rose in strength. We had a society of thirty-four at Benton Square, where I had a good time, but afterwards felt great indisposition of body. I then went on to North Shields and preached, but was still poorly. The next evening we held our preparatory quarterly meeting, we found matters both temporal and spiritual in a favourable state, we had money sufficient to pay the preachers' salaries in the mission, a point this that I have always paid particular attention to as a leading missionary; and I thank God that I mostly succeeded in this matter in the many missions I undertook, on behalf of God, poor sinners, and the connexion. At the period of our quarterly meeting, Brother T. Nelson, J. Nelson, and myself, were accommodated in the house of Dr. Oxley with lodgings; during one evening a most terrible wind arose and blew down a lofty chimney, and broke in the roof of the house just by where we slept. I had been awoken by the noise of the wind, and had risen to dress myself just before the chimney fell. I roused

up my companions, who were indeed greatly alarmed, and well they might, for the wind had risen to a perfect hurricane: in the mean time the doctor had got up with his wife and children, and were crying to us to quit the room. We therefore contrived to escape by the top of the roof, which lay then on the stair-case, holding ourselves by the wall. The doctor and his family escaped to the house of a neighbour, without any injury. Much damage was done to the town by the tempest, which overthrew several buildings. The storm was at its height about three o'clock in the morning, and it had a very awful aspect. By the mercy of God we narrowly escaped, and the house, with the exception of the injury sustained to the roof, stood firm against the beating tornado.

## CHAPTER XXIV.

Journal—Cumberland—Preaches in Carlisle—Good prospect—Missions—Work prospers—Prince of Denmark—Penrith—Haltwistle—Singular old woman—Hutton Rudby division—Struggle of parties—Circuit recovered—Leeds Conference—Crowther's history of the Methodists—Tunstall charity sermons—Missions Whitehaven—Mr. Summersides—Devil rages—Camp-meeting on Harris Moor—Preachers' fund—Disaffection—Whitehaven mission—Report of Hull Circuit.

THE next county in England to which I was directed to carry the gospel, and establish the Primitive Methodist cause, was the county of Cumberland.

I preached the first time in a hat warehouse in the city of Carlisle, where I met with kind friends who took me in and made me a home. I was blessed with considerable enlargement of soul whilst publishing the message of mercy, and every circumstance indicated that a good work was likely to take place. On the Sunday following I preached at Little Corby, and formed a class of four members ; and on the same day I pushed on to Brampton, and spoke at two in the afternoon and six in the evening. On Tuesday evening I preached ; and on Wednesday, in a private house, I exhorted, and two souls were brought to Jesus. On the Thursday I proceeded in a similar manner, and a similar result followed. On this day I felt my heart peculiarly drawn out to pray for my old friends, labouring in different parts, in the good cause to which my powers of body



and mind were devoted. After my return to Carlisle, I again held forth the Lamb of God with abundant success ; many were powerfully affected, and either four or five found peace. The next night I preached at New Town, a place connected with the city, with satisfaction ; and after speaking at Catecote's, where one soul was saved, and in the city, I proceeded to Brampton, where I preached twice : several exhibited symptoms of spiritual distress. After discoursing at Irington, I spoke again at Brampton, and another individual found the pearl of great price. At Talkin, after I had preached, one man observed that I had alarmed him in such a manner, that in future he would only go to the church. I told him he might do this if he thought proper, but he must take care to have his soul saved.

On the next Lord's day, at Carlisle, we had a large and disorderly multitude, partly occasioned by an advertisement which had appeared in the newspaper, stating that a collection would be made to support some fellows who had gone mad, like the Prince of Denmark. God, however, put a hook in the jaws of the leviathans.

The converting work of God, notwithstanding all the obloquy and sneers to which we were subject, went onward. On examining the state of the society, I found we had seventy members. I now began and visited from house to house, and felt in that employment a burning heaven in my soul. My soul experienced a stronger love to perishing sinners, and a greater anxiety to pluck the brands from the burning.

I next went to Penrith, a town about eighteen miles from Carlisle, where I preached several times, and I trust not in vain. Having now to proceed to Hull to the quarter day board, I called at Haltwistle, and held a

meeting at the house of Mr. Saints, and whilst I was agonizing in prayer with the Lord, and crying to him to come to our help, one old woman shouted out "Zounds ! what does the man mean ? I am sure if God is coming 'tis time for me to go !" Accordingly she hastened out with all speed. At this place a society was formed, which prospered ; and in general this mission in the north of the kingdom advanced. In carrying up the accounts to Hull, I felt an indescribable delight arising from the prosperous state of things, and having to communicate to my Hull friends good news from a far country.

At this quarter day board three more circuits were made from the parent one :—Silsden, which had 559 members ; Preston, which had 252 ; Clithero, which had 139. The number of members which remained with us, after these deductions, was 4,012. At this period, eleven circuits had been made from us, and the total number of members raised by the Hull circuit at this time would be 9,240. After the quarterly meeting was ended, I was engaged to embark upon a very trying business at Brompton, where we had a chapel and a good society. A division had taken place through T. J., a travelling preacher, who had withdrawn himself from us. A considerable part of the circuit had embraced the cause of T. J., and matters were brought into a state of the utmost confusion. It was thought advisable that I should proceed to the scene of disorder, and endeavour to recover the circuit, as I had first missioned it. When I went, and saw the state of things, my heart was nearly broken with distress, and I soon found the difficulties I had to combat were of no common kind. I, however, found some encouragement to go on, endeavouring by

every possible means to repair and build up the waste places. In the midst of my engagements here, I was obliged to return to Hull, to attend a district meeting. We had a very tranquil and satisfactory district meeting. I preached in Hull chapel on the Sunday, and the glory filled the house. I then hastened to Hutton-Rudby, accompanied by Brother Hebborn, to which place the division of T. J. had extended. We waited upon Mr. Merrywether, the heir of Mr. Sugget, who had left us the Hutton-Rudby chapel by a clause in his will.

Mr. Merrywether read us that part of the will referring to the bequest of the chapel. I was aware that all was correct, because Mr. Sugget had given me a copy before his death, and assigned a reason for so doing. The circumstances of this case are briefly as follow :—When it was agreed that a chapel should be erected at Hutton-Rudby, it was determined that the chapel should be conveyed on trust for the use of the Primitive Methodists; but the person who had promised to give us land to build on could not give a legal title; accordingly Mr. Sugget saw no other alternative than to build the chapel on a piece of his own croft, and convey it to the society by will. When, therefore, I had had the interview with Mr. Merrywether, I went to the chapel keeper and requested the key; but he, being one of T. J.'s party, refused to deliver it up. I nevertheless announced to the inhabitants that I should preach in the chapel on Sunday. Accordingly, when the time arrived I proceeded to the chapel, but on arriving there I found T. J. had taken possession of the pulpit. I went up to him and requested him in the name of the Primitive Methodists to give place, but he refused. I then walked

out of the chapel, and preached out of doors whilst he preached within. In the evening, however, I got the start of the opposition party, and was at the door when it came up; for by this time the spirit of party had become very strong among the people, and I began to be afraid of mischief being done; but the constables attended to prevent a breach of the peace. As we all stood at the chapel door, I lifted up my heart to ask divine aid in our behalf, for I was conscious I was in a just cause, standing up to defend the rights of the Primitive Methodists against a faction. At this period one of T. J.'s party went to the chief constable, and requested him to come and lead Mr. J. safely into the chapel; but the constable told him he had as much right to lead Mr. Clowes into it as T. J., for the money he had given to the chapel, he had given to Mr. Clowes. The party of T. J. not succeeding to press into the chapel, in opposition to my friends, then went away, and had preaching in the open air at one end of the town, and I abode with my friends, and we had preaching also. When I went to my lodgings, the whole town appeared to be in a divided state, through this unhappy affair, and I was glad to get into private. However, we ended the matter at last by forcing our way into the chapel, and taking possession, and we have kept our ground ever since T. J.'s party was broken up. We had reason, however, to be thankful afterwards, for the cause gradually rose after this conflict, and the circuit has done tolerably well ever since.

The time now drew near when our conference was to be held in the town of Leeds. I accordingly proceeded to attend its sittings, which commenced May 20, 1823. At this conference we had several matters of a trying

nature to occupy the attention of the delegates. At the meeting it was ordered that a travelling preacher should meet at Hull on the 24th of August following from every circuit, for the purpose of forming a Preacher's Fund, for the support of worn-out preachers, and their widows and children. The friends in Leeds displayed the utmost kindness and true Christian hospitality to the members of the conference assembled in their town, and the various religious services connected with the conference were powerful and converting seasons. At this period the Connexion stood as follows :—

Circuits	.	.	.	.	.	45
Travelling Preachers	.	.	.	.	.	202
Local Preachers	.	.	.	.	.	1,435
Members	.	.	.	.	.	29,472

In looking into Crowther's History of the Methodists, I find that Mr. Wesley opened his twenty-fourth conference in London. Mr. Whitfield attended the last two days. It was at this conference that Mr. Wesley began to publish the number of members in the different circuits. They stood as follow :—

	CIRCUITS.	PREACHERS.	MEMBERS.
In England	25	75	22,410
In Ireland	9	19	2,801
In Scotland	5	7	468
In Wales	1	3	235
	—	—	—
	40	104	25,914
	—	—	—

Thus it will be seen from this view, that the Primitive Methodist Connexion stood more in number at the period of its fourth conference, than the Methodist body at the time of its twenty-fourth !

From the Leeds conference I went to Hull, to attend the June quarterly meeting. At this meeting two circuits were made from the parent circuit.

North Shields, with . . . . .	members	335
And Scarborough and Whitby with . . . .		353
After these deductions, there remained . . .		3,813

Just prior to the above quarterly meeting, I was summoned to Tunstall, to preach sermons for the benefit of the Sunday-school. The collections amounted to the sum of 40*l.*, which sum far exceeded any previous collection made in our chapel, or any other in that town.

I now, by appointment, made my way to Liverpool, and spoke on the Sunday evening, and was in my full glory ; the influence was uncommonly grand. I then proceeded by way of Carlisle to Whitehaven, to mission this town, assisted by Brother Summersides. On the Sunday subsequent to my arrival, I preached twice in the open air ; the people behaved in a respectful manner, and a society was formed. On the Monday I preached again, and on Tuesday at Parton, and on Wednesday at Workington, where our way opened. I then, on the following evenings, spoke at Egremont, Harris, and Harrington.

On Sunday I preached three times at Whitehaven, and again on Monday evening, when the floods lifted up their hands ; the wicked exhibited the fruits of the carnal mind, which is enmity towards God. This outbreak, however, was hailed as an evidence of good being done, for the devil rages when his interest is assailed. One man was alarmed with a sense of his danger, and some others found comfort.

At Low Mill the converting work broke out, and on the following evening I spoke at St. Bee's with liberty.

Brother Beatie, who became a travelling preacher, was of the fruit of this mission. Preaching at Chater, whilst I was dwelling on the omnipresence of the Deity, one man cried out—"Why, I never heard such a fool in my life." I immediately replied to him, and observed, that many thought the same of old Noah, whilst he was building the ark, and warning sinners to flee from the wrath to come; but when God had shut him and his pious family in the ark, and shut all the world out, and when the storm came on, they certainly changed their opinion. I then followed on by a succession of appeals to the consciences of the wicked present, and a powerful effect was produced among them, and I afterwards joined six to society who were anxious to flee from the wrath to come. I was in a state of high perspiration with exertion, and in returning home I was drenched with rain. The consideration that God had blessed my labours in the salvation of souls, bore me up and supported me through all.

We now made arrangements to hold a camp-meeting upon Harris Moor. This was a new thing in this part of the earth, and vast multitudes gathered themselves together.

The camp meeting was not continued beyond noon, in consequence of the rain; however, before we left the ground, four souls obtained liberty, and then we retired to Foxlane warehouse, a place we had fitted up as a preaching room. We continued our religious services until five o'clock, and then at six we began the camp meeting love feast. There arose shortly a mighty cry for pardoning mercy among the people, and it was supposed about ten souls found peace with God, through our Lord Jesus Christ.

The time being now nearly come when the preachers



had to assemble to form their fund at Hull, I proceeded thither, and the meeting was held as expected. At this time there existed a feeling of strong dissatisfaction among certain parties, disapproving of many matters in the constitution of the Connexion, and which appeared to me likely to produce a division. I laboured to the utmost to place the state of things in a proper light, and to show the importance of following the way of Providence, and hastening on to convert the souls of men. By the influence I was enabled to wield over the minds disaffected, accompanied by the Spirit of God, the feeling of hostility departed, and in a missionary meeting which we held, supported by about twenty travelling preachers on the platform, union and co-operation in the great work of converting the world swallowed up every other consideration, and we separated, every man to his station, determined to unfurl the banners of the cross with unflinching intrepidity.

At the next quarterly meeting at Hull, in September, we made no new circuit, but the number of members had augmented to 4,619. Being again according to appointment in the county of Cumberland, I united Penrith and Brough as one mission, and sent Brother Jersey into the Carlisle branch. The friends in Kendal having erected a new chapel, I dedicated the edifice to the service of the most high God, by preaching sermons suited to the occasion. I had great liberty in my soul in the spiritual exercises, and crowded congregations assembled. I then made my way into the Whitehaven mission, and found the work going on through the labours of Brother Summersides. On the Sunday I spoke three times, and not in vain. I afterwards preached at Loca and Harris, and returning to Whitehaven, I delivered a funeral sermon, and it was a weeping

occasion. On visiting Cockermouth I spoke to a people apparently very hardened, and afterwards slept at a public-house, for there was no other home for me at that time. The next evening I was at Great Clifton, and felt satisfaction; and the evening following at Dissington: we had a shaking time, and a good work of God followed. At Workington I preached several times; at this place the work had gone on well from the beginning: about thirty were in society. I then took Harrington, Egremont, Low Mill, and Cleator, and then made my appearance again at Whitehaven, and conducted a love-feast. We had a glorious cry for mercy, and it was clearly ascertained that four souls entered the glorious liberty of God's dear children. The next day I went to Carlisle, and on Tuesday evening preached at New Town, and had a good time. At Dalston I preached, and had a gracious visit from on high; and the day after we held a missionary meeting in Carlisle; it was exceedingly profitable.

I now departed from the Whitehaven mission, in which God had in a marvellous manner opened our way, and enabled us in a short time to raise a society of 182; and went to the quarterly meeting in Hull, December 13, 1823. At this quarterly meeting we lost from our list of branches, Sunderland and South Shields, which were made into two circuits, with 1,012 members.

If to these be added 5,928, members, forming 13 circuits, made from the mother circuit, and 3,874 that remained, the total of members raised by the Hull circuit alone, in less than four years, will be 10,814 souls. What hath God wrought!

## CHAPTER XXV.

Journal—London—State of the cause in the Metropolis—Journey to town—Meet; the Society principles laid down—Pimlico—Westminster—Hackney-road—Brentford—Slow progress—Mr. Taylor and the London swindler—Difficulties—Mrs. Gardiner—Distress of mind—Halifax conference—Reports—Preachers at Cambridge—Collegians—Wesleyan superintendent—Camp-meeting at Stoke Newington—Preaches in Clare Market—Police—Singular turn of the affair—Open air, Westminster—Sheerness—Convicts—Case of a lady from India—Hull missionary meeting—Remarks—Feng-bridge—Execution of Fauntleroy—Shadwell—Tunstall—Conversions—Impostors—Snowsfields—Awful state of London—Case of a deluded man—Camp-meeting on banks, Camberwell canal—Remarkable persecution—Judgments on persecutors—The devils in London—Sunderland conference—Progress of the cause in London—Report of Hull circuit.

THE illustrious prophet Isaiah represents Jehovah as saying, “ I will say to the north, Give up ; and to the south, Keep not back ; bring my sons from far, and my daughters from the ends of the earth.” In my late mission the north had greatly given up ; God had in a gracious manner opened my way ; and now, in the providence of God, I was called to the south of our island—to London, the metropolis of the kingdom. Our Leeds friends had, in the first instance, sent a missionary to London, and the way of the Lord began to open, and the friends shortly made the mission into a small circuit ; but afterwards a disagreement in the views of the leading men took place, and the circuit was divided ; one part was called “ London East,” and the other “ Lon-

don West." But this arrangement did not succeed, and an application was made to Hull circuit to take London under its wings: accordingly I was appointed as the leading missionary for London. On my journey up to town I felt considerable indisposition, and the weather was stormy; added to which, I had travelled, during the last seven weeks, about 1,100 miles.

When I began to examine the temporal and spiritual state of the cause, I found matters in a state of considerable confusion, and a heavy debt hanging upon the society. I immediately began to arrange a system of management in conformity with the rules of the Connexion; and in meeting the society I strongly urged upon them simplicity of dress, and a deeper baptism of the Holy Spirit of God. I preached my first sermon at Pimlico, on January 11, 1824, in a small room which held about sixty people. The greater part of the congregation I took thither with me: very few in the neighbourhood attended. I had a very good time in preaching, but at this place there appeared no opening. The rent of the small preaching place was twelve pounds a year; I therefore desired our friends to give up the place, which was immediately done. At six in the evening I went to Westminster, and the aspects of the society here were more encouraging. At Old Brentford I had a small company, and returning to Westminster on the sabbath we had a full house and a powerful season. On Monday evening we held a committee meeting at the house of Mrs. Gardiner, and made certain regulations to be acted on with reference to renting preaching rooms and chapels. At the east of London, in the house of Mrs. Jays, I preached, and it was a glorious time to many precious souls.

On February the 1st, I preached at Brentford twice,

and there appeared more auspicious signs. In renewing the tickets I found thirty-two members. I then went to Hackney-road, and preached with success: afterwards I met some delegates from the west end, who were anxious for all the work to be thrown together, which was done accordingly. At Westminster, in preaching again, we had a cry for mercy, and one soul was saved, still a general work did not break forth. What a difference there was between the north and the south! On the Friday evening following this I met the preachers' class, and joined two souls more in society; and on the next sabbath we had a blessed time, and two souls found peace with God. The work now appeared to rise, and eighty-two members constituted the society, twenty-two being added during the ten weeks I laboured in the city. It being now the time for our quarterly meeting, I departed from London, accompanied by Mr. Taylor, for Hull. As we travelled, he related to me an account how he had been deceived by a swindler in London, the second day he had been in town. Rather early in the morning he was proceeding from Hackney-road into the city, and inquired of an individual, going in the same direction as himself, the way to St. Paul's; the person, professing to direct him, said to Mr. Taylor, "I suppose you are from the country?" Mr. Taylor replied, that he was. "Well," replied the man, "I am from the country, but I have been in London for some time, and I know now a great deal about it." They had not proceeded very far along the street together before the man suddenly picked up a pocket-book, exclaiming, "We have got a prize; now at the next coffee-shop we come to, we will turn in, and see what we have got, and we will fairly divide the spoil." Both, however, appeared impa-

tient to know the contents, and they turned into the first public house. On examining the pocket-book there was found a jewel and a receipt belonging to the Right Hon. Lady Dundas of Scotland for 500*l*. The man appeared delighted with this discovery, and remarked that there would be, no doubt, by twelve o'clock, an advertisement out, offering a reward of 50*l*. for the property; "and then," said he, "we will divide it, and it will be 25*l*. each for us; but," observed the man, "I cannot stop till noon, because I have important business in the city to attend to." "And I have business also of a very urgent nature to attend to immediately," said Mr. T. "Well, then," replied the person, "it will be the best for us to meet here again at noon, or, if you choose, you may have the pocket-book and jewel, and give me 25*l*., or I will keep the property and give you 25*l*." Mr. Taylor to this proposition stated that he had not then so much cash upon him as 25*l*. "Nor I," replied the man, "but I will step out and borrow the sum, and return immediately." The man instantly departed, but returned in a few minutes, and said to Mr. Taylor that he was disappointed, and the best way would be to meet at noon; accordingly they parted. Mr. Taylor then went about his business, and afterwards called at the house of one of our friends, and told him the circumstance which had occurred. The friend cautioned him to be aware, and be upon his guard against fraud, and offered his services to go along with him; but Mr. Taylor replied there was no need, he would take care that no one should swindle him. He accordingly kept his appointment with the man, and met him at the public house. The man was waiting, and said to Mr. Taylor that no advertisement had as yet appeared, and therefore as he could not stay they

must meet again in the evening, but he would rather for his part make an end of it, and if Mr. Taylor would give him 10*l.* he might take the property altogether. Mr. T. observed he had not so much money with him ; 5*l.* were all he had, and he did not wish to part with any money. " Well, then," the man said, " you may have the book and jewel ; I dare trust you, if you dare not trust me ; and we will put the 5*l.* into the pocket-book." The man then appeared to put the 5*l.* into the pocket-book along with the jewel and receipt, and put the book in Mr. Taylor's hand, observing that without a question the advertisement would be out before evening, and requested Mr. T. to be punctual in attending in the evening. Mr. Taylor then put the pocket-book in his inside waistcoat pocket, and they parted.

Mr. Taylor hastened to the friend's house, already mentioned, in high spirits, and told him how well he had succeeded ; that he had the pocket-book and jewel, and had not parted with any money. " Well, then," said the friend, " will you allow me to look at your prize, and then we can go on to a jeweller's shop and ascertain the value of the jewel." " O yes, by all means ; you are welcome to examine the contents." But, alas ! when he opened the pocket-book there was neither jewel, money, nor receipt ; nothing except five half-pennies. Mr. Taylor was confounded, and recovering from his consternation, he declared he stood before the man, and saw him put his 5*l.* into the pocket-book with the jewel and receipt ; and he averred that he was now convinced that it was not a man that had duped him, it must have been the *Devil*.

I arrived safely in Hull, and attended the quarter-day board. At this quarter-day Carlisle was made a circuit, and went from the parent with 212 members. Scar-



borough, however, not being able to maintain its position as a circuit, returned to its mother with 160, and London with 220 members. When I had returned to London, the east circuit, so called, consisting of twenty-two members, and three preaching places, with a considerable debt, was incorporated with the other work. I was much perplexed with the bills coming in to be discharged, and what course to take I knew not : after crying to God, I laid our difficulties before Mrs. Gardiner, and she offered to lend us 100*l.* on a note, for the purpose of discharging the debts with which the cause was encumbered. I therefore paid all off, but considerable trouble and anxiety of mind I experienced, yea the sorrow and distress of mind that I laboured under was almost insupportable, on account of the state of things in London. On the Sunday after these events I preached three times in the south of London : several were cut to the heart : one person was made happy, and gave vent to her enraptured feelings. I then went on to Brentford and spoke, and had my reward : one soul cried out for the pardon of sin. I retired soon after the prayer-meeting commenced, having to return home, to London, the journey being altogether about eighteen miles.

The next preaching services I conducted were at Shadwell in the morning, Cooper's Gardens in the afternoon, and Westminster in the evening ; but I did not witness salvation in the congregations, which made my soul weep in secret places.

I now left London to attend the Halifax conference of 1824. I went by way of Tunstall, in order to see my wife, who had been there some time in an afflicted state. I arrived at Halifax on the 5th of June, and the next day, being Sunday, I preached in the chapel in the

morning, brother Bowen in the afternoon, and brother W. in the evening. In the evening, at the vestry prayer-meeting, several souls were brought into the kingdom of the Lord Jesus, translated from the kingdom of Satan. The number of members at this conference was 33,507, being an increase for the year of 4,035.

On returning from the conference I came by the way of Ferrybridge, and preached once more in Mr. Bayley's school room, and power Divine predominated in the service. I then proceeded to Hull, to attend the quarterly meeting, and to lay my London accounts before it: the number of members was 136. At this quarterly meeting Hexham branch became a circuit with 508 members: if to these are added 7,152 gone with the sixteen circuits made at different periods before, and 3,772 remaining with the mother circuit, the total raised by the Hull circuit must be, at this quarterly meeting, 11,432 members.

On the Sunday after my arrival in London I preached at Shadwell, and had a most blessed day. In the afternoon I took tea aboard the *Jane* and *Elizabeth*, and prayed with the master and the mate. My next services in consecutive order were at Brentford, Westminster, and Shadwell. I now, according to arrangement, accompanied by Brother J. Nelson, went to Cambridge, to re-open our chapel, our friends having erected a new gallery in it. I preached in the evening, and we had a full chapel, with a sprinkling of collegians. The Wesleyan superintendent was present, and made himself useful as a collector; but being thus so highly honoured with the presence of the learned, I was considerably straitened, yet I believe good was done. The presence of God was felt and acknowledged. Returning to London along with Brother N. I went to Walworth,

to settle some business in connexion with a chapel which we afterwards opened ; and on the 4th of July we held a camp-meeting at Stoke Newington, in a field. In the morning the congregation was slender, but in the afternoon the numbers were much increased. We were a little disturbed by the boys driving a cow among the congregation, but in general the meeting went on well. The praying was strong, and many were struck with seriousness who had in the beginning manifested a deal of levity. But London is London still,—careless, trifling, gay, and hardened through the deceitfulness of sin. We held the camp-meeting love-feast at Cooper's Gardens in the evening. The experience of the things of God which was expressed was very satisfactory, and in the prayer-meeting which followed the love-feast, several souls found peace with God through our Lord Jesus Christ. On the following evenings I preached at Cooper's Gardens, Shadwell, Brentford, Westminster, and Tottenham, but did not witness so much of the converting work as I had been accustomed to. On Sunday, August the 8th, my soul being stirred in me, on seeing the awful profanation of the Lord's day in Clare-market, I stood up among the wicked and besought them to forsake their evil ways, and turn to God. A crowd soon gathered around me ; some shouted in derision, others laughed, and some stared with astonishment at this new thing which had taken place among them. Many heard, however, with attention. God made bare his holy arm, even on this occasion, and one individual was convinced of sin, and forthwith abandoned his practice of Sunday trading. By the mercy of God, amidst the crowds of violent and dangerous characters, I finished my sermon, and retired from the market, having announced that I should preach the

next Sunday morning in the same place. When the next sabbath arrived, accompanied by some of my friends, I went to the place where, alas! iniquity was flourishing, buying and selling going on in open defiance of the laws of God and man; but we found that a policeman had been appointed to take me into custody, if I should attempt to preach and disturb the market. I however went forward, and began to sing a hymn; but I had not proceeded far in my singing before shouts, and yells, and execrations rung on every side, and the greatest confusion began to take place. The police then came up to me and ordered me to desist, and come down. I requested him to exhibit his authority: he then pulled out his truncheon and said, "This is my authority," averring if I did not desist in five minutes he would then take me, and observing that he had heard of me before, but that I should not be permitted any longer to disturb the market people. I told him I had authority from the King of heaven to preach the gospel, and warn sabbath-breakers of their fate, and I had resolved to obey God rather than man; and if I must go to prison for discharging my duty to God and my fellow creatures, it must be so. However, just as the officer was about to *do his duty*, a Mr. Shephard, who lived near, stepped up, and said I should be welcome to preach to the people through his window, if the police would not suffer me to preach in the market. Several of my friends recommended me to accept of this offer. I accordingly adopted this suggestion, and Mr. Shephard took me to his front window, and, opening the casement, I stood and preached with all my strength to the unruly throng. The police and leading persecutors appeared confused; and my friends rising in courage and divine energy, we had a gracious time.

I was in my full glory, and poured the *thunders of the law* upon the rebels against God and the King. I then went down to Westminster at eleven o'clock, and stood up again in the open air. The Philistines were again upon me ; the abandoned of God and man, like incarnate devils, raged and howled around ; however, I cried to the infuriated multitude to repent and believe the gospel ; and, contrary to my expectations, I finished my address, and retired without suffering any injury. God was pleased on this occasion to say, " Hitherto shalt thou go, and no further ; and here shall thy proud waves be stayed."

The next place I preached at was Walworth, where I gave tickets to a society of fifteen members ; and it was very good to be there.

On Thursday, the 26th, I left London for Sheerness, and on my arrival preached in Mr. Lyle's school-room. We had a large assembly, and good was done. On the next day I felt much interested in looking at some ships belonging to the navy, carrying 130 and 140 guns each. There were several convicts' ships destined for Botany Bay, and hundreds of poor convicts were labouring in the dock yards and on the roads, banished from their homes and friends.

On Saturday, October the 28th, I reached Chatham, having gone by the Medway, and arrived in London by coach in the evening. The next day, being sabbath, I officiated three times ; in the evening gave tickets at Westminster to thirty in society. The work appeared to move forward a little : in holding our preparatory quarterly meeting the number of members amongst us had arisen to 160 ; and on Tuesday I took the steamer for Hull, to be present at the general board. On the voyage to Hull I was very sick, yet I was able to

summon the passengers together and preach to them ; and considering the sickness, and the rolling of the vessel, we had a good time : the passengers conducted themselves with proper decorum and respect. After the service closed I walked the deck for some time, and whilst doing this a lady came up and asked me if I knew any of the Methodist preachers, Dr. Clarke, or Mr. Newton. I told her I did. She then said she should wish to have a little conversation with me when the vessel landed, for she had many things which pressed heavily upon her mind. She told me she was just coming from the East Indies ; that she had in the cabin two young children and a black nurse ; that she had experienced the misfortune in the East to lose her husband, and she was returning home in great trouble. I told her if I could be of any service in offering her advice and consolation under her sorrows, I should be glad to do this ; accordingly, on landing at Hull, she invited me to take a cup of tea with her at the London Tavern, where she intended to stay a short period. When we were just taking a little tea, a gentleman entered the room ; she instantly sprang up, and fell upon the gentleman's neck, and kissing him, exclaimed, " O my father, my father !" The scene was very touching ; tears rolled down both their cheeks. After the first burst of emotion had subsided, I observed that now, as her father had arrived, I would take the liberty to withdraw, for now she had one whom she could converse with, and who would be to her all she needed in her bereaved state ; and before I left them I prayed with them in the room. They both expressed their thankfulness to me for the attention I had manifested, and I bade them farewell.

When I reached my friends at Hull, I found they had

arranged to hold a missionary meeting, and appointed me to take the chair. I felt my unfitness for the task, but I took up my cross, and we had a blessed meeting. The relation of numerous facts as they existed in connexion with the rise and progress of the body, were very remarkable and striking. In no history of any existing denomination that I know of, are there so many striking incidents and peculiar manifestations of the Divine power as the annals of ours abound with ; and the present magnitude and vast moral force of the Connexion must awaken in the hearts of the unprejudiced and unbigoted real gratitude to that God who carries on his work in the world by such instruments as seemeth him good. Praise be to the Lord ! After this quarter day I was appointed to visit and address the congregations at Ferrybridge, Brotherton, and the adjoining places, as the societies in those places were thrown into a state of partial confusion, on account of a travelling preacher not going to his station according to the decision of conference. On the 21st I preached at Holbeck, and the day after I reached Tunstall, in order to see my wife. I found her no better, which was a trial to my mind. During my stay I preached at Tunstall and Talk o' the Hill, and was refreshed in my soul. I then made my way back to London, and laboured in the work, which went on by slow advances.

October 30, in the morning, I went to witness the execution of Fauntleroy, the rich banker, who was hanged at the Old Bailey for forgery ; but the crowds were so dense that I could get no nearer than Skinnerstreet. What sin hath done for thousands ! pain, banishments, and ignominious deaths, are some of its consequences here ; but what are its results in the eternal



world? Reader, read thy Bible to know, and make haste to flee from the wrath to come.

December 5, I preached three times at Shadwell, an awful and depraved neighbourhood; and renewed the tickets of the society. There are a few names in Sardis which have not defiled their garments, and they shall walk with Him in white, for they are worthy.

At the next general quarter-day board, held on the 7th, the London mission had 201 members, and the monies raised were 16*l.* 12*s.* 0½*d.* I went round by Tunstall again, found my poor wife as usual, and stayed a short time, and preached. A backslider was recovered from a state of deep degradation; his soul was made so happy, when he again found the Lord, that as he lay upon his bed he shouted for joy. The sounds of praise rang into the adjoining house, and the people, as they lay in bed, were alarmed for their souls, they rose and prayed for mercy, and God set their souls at liberty. From Tunstall I set out for London once more; the friends kindly paying the inside fare for me, as the nights were cold. The night after my arrival I led the class at Westminster, and just as we were about to separate, a young man arrayed in the height of the fashion, in addition to his hair being in an *unnatural form*, announced to the people that on the following evening, if the people had no objection, he would preach in the room. I immediately answered, that it was not our custom to allow strangers to preach in our places of worship; that we knew nothing about him; and I observed, “Besides, the individual who offers his services has not much the *appearance* of a preacher of the gospel.” He then replied, that dress had nothing to do with religion. I then began to exhort him to pray to God, and get his soul saved; but he replied, that with respect to that all was right,

for he was saved before he was born. I then requested all to retire, and the door to be locked, and pressed upon our friends the necessity of keeping up strict discipline; for if this was necessary in any place, it was certainly necessary in London, where adventurers and impostors of all shades and characters swarmed around religious people to betray and plunder them.

On the Friday I went to Walworth, to hold a watch-meeting on the last day of 1824. We had a very solemn and blessed season; God was present during the flight of the old year, and the coming in of the new one.

We now took up another preaching station at Snow's-fields in the Borough, and fitted up a room for our services. We had many gracious visits from on high, but we found the people remarkably light and unstable, and in general the people in the neighbourhood were very shy. When the preaching times arrived they stood at the outside of the door, and could not be persuaded to hear the word of the Lord within. We therefore were under the necessity of leaving the room and preaching on the outside. Many used to come, and after listening to a few words from the preacher they walked away perfectly unconcerned, just as if he had been singing an old ballad, or talking about something that did not in the most distant manner affect them. Often I preached within and without the room, and laboured with all the powers of my body and soul; but the pride, levity, and corruption of London appeared to be unassailable; the powers of hell reigned fearfully triumphant,—the pall of midnight darkness rested upon thousands of all orders of society. O, for God's mighty arm to be outstretched, to shake the mighty Babylon to its centre! After I had held a love-feast at Snow's-fields, a stranger who was in the place, was desired by the doorkeeper to retire;

but he refused, saying that the Lord had told him that he was to stay there all night to pray ; accordingly they locked the door, and requested the police to look to the place, as a man who had refused to leave it was locked up. In the morning our friends unlocked the door, and the man was there ; but whether he had prayed all night or not they could not tell : he had however been very quiet. In the course of the day the deceived man made his way to Mrs. Gardiner's, where I was lodging, and inquired for me. As soon as I saw him I inquired his business ; he told me he supposed I was a man of faith, and God had sent him to request me to go directly to Cooper's-gardens' chapel with him : he then pulled out of his pocket two large sheets of paper, written on all sides, containing all that God had said to him, which I must read. I told him it was unnecessary for me to read all his papers ; he might, in a few words, tell me the substance of his case. He then told me he was from Guernsey ; that he was a broken tradesman, and had debts to discharge amounting to 240*l.*, but he had found the Lord, and wished to pay all off, and that he had fasted and prayed a long time, and God had told him to come to England and he should find the money, and I was the *man* that must help him in the case, for I was a man of faith ; and the Lord had said to him that I was to accompany him to Cooper's-gardens' chapel to sing and pray, and the money would come—240*l.* As the man was going on with his case, I felt an impression on my mind that he was labouring under the delusion of the devil ; I therefore told him that I believed the Lord had not sent him to me, that he was a deceived man, and that I had no faith in his case. I told him if the Lord had sent him in the way he described, the Lord would have given me some intima-

tion or faith about the matter, but as I had received no intimation or faith about it, it was manifest he was subject to a false spirit. Besides the faith that I had, led me to advise him to go to the wife and children whom he stated he had left at Guernsey, and work industriously with his hands, and live as sparingly as possible, assuring him that lenity thus secured from his creditors would lead to his delivery. I urged him to abandon the foolish idea that money could be prayed into Cooper's-gardens' chapel for his deliverance, saying that God did not make use of extraordinary means to effect certain ends when the ordinary means were adequate. I told him I was sorry for him, and was willing to give him a loaf of bread for the day, and advised him to make great haste to the place whence he had come, to pray to God, and labour in an honest manner, and assured him that God would effect his deliverance, and save his soul. He still wished to continue the conversation, but I told him I had said all I intended to say on the matter; accordingly he departed. A considerable time after this, an acquaintance of mine from the island of Guernsey, called at my house in Hull. I told her of the individual referred to: she said she knew him very well, and that when he returned from London to the island he pursued the same line of conduct, that he went to her house, and urged her to pray with him for deliverance, that he had the Bible under his arm, and that his conduct was so strange that they felt afraid of him; but the result was he threw himself into the sea, and was drowned.

I continued to labour, in conjunction with my friends in London, night and day for the salvation of sinners, but the chariot rolled on slowly and heavily. We left no means untried to arouse and awaken the thousands

of the dead in trespasses and in sins. On the banks of the Camberwell canal we held a camp meeting, and the devil raised against us both hell and earth: the confederation was a powerful and united phalanx. A company of infidels, from Walworth's silk mills, came to the ground, another company joined them from the lime kilns, called lime-burners, whilst a third troop, called the coal porters, assembled: each company had its leader, and one had a salt box under his arm, with stones in it; and while he played with the box-lid, and rattled the stones by way of tune, the others danced to the music. One of the other leaders fired a gun, and shouted as if a general battle was to begin; and the third leader had got some pots of porter, which he offered to the preachers to drink. Some cried out, "Drive them into the canal!" In the midst of this persecution and confusion my soul was roused to pray; the people joined me, but the surrounding scene was terrible: an awful thunder storm came on, and the believers in Christ rose into the faith, and the powers of darkness began to retire, so that we finished in peace; but the end of those captains of the persecuting gangs was truly tragical. The lime-burner, after rolling about in a state of drunkenness in the street, was struck with inflammation of the brain, and in the lucid intervals of his affliction he often fervently called for the man that had prayed, and for the persons whom he had persecuted at the camp meeting, and in a short period he died without any hope of mercy. At about the time of his death a wall fell on the captain of the coal porters, and dislocated his bones, and he died with an oath on his lips. The infidel captain, the foreman of the silk factory, who fired the gun, fell into great trouble, and was sold up. These accounts of the persecutors of God's people were

verified by a letter written to me from a friend who lived in the neighbourhood where all these circumstances occurred.

But this was not the only instance of the vengeance of Heaven being displayed against impious persecutors ; for at another camp meeting held at Westminster, some time afterwards, a publican in the neighbourhood, along with some others of the same order, was determined to rout the servants of God, and they encouraged three desperate characters to be executors of their purpose. After supplying them with intoxicating liquor, they arrayed them so as to resemble devils coming out of hell : the tallest, a gigantic figure, was dressed as the personification of Lucifer himself, and the others, being more diminutive, were dressed as the effigies of the devil's imps ; accordingly, when a suitable opportunity arrived, the devil and his imps rushed out of their hell, (the public house,) howling with all their might. The camp meeting was for a time thrown into disorder, the women screamed, and many of the men made their escape ; however the preachers remained on the ground, remembering the old but true saying, that " God is above the devil." The conflict was maintained for some time ; the " battle hung in equal scales," the mock devils yelling and rushing about with their wings, large horns, and long tails, and the praying labourers and preachers singing and praising aloud. Truly this was a scene of a singular kind, such a one as a good artist might represent to advantage. However, at length the little devils, or devil's imps, as they have been styled, began to flag ; they grew tired, and one after the other slunk from the ground to their hell, and left the great devil alone, surrounded by an assembly of praying, rejoicing, and believing souls. The battle was now fairly turned to

the gate ; the sword of the Lord and of Gideon prevailed ; the representative of Satan was in captivity, imprisoned by mighty faith and prayer, and utterly confounded and crest-fallen : however he was permitted to make his escape, and to follow his imp. But mark the consequences of this daring and impious conduct : one of these desperate characters was arrested the week afterwards for picking a gentleman's pocket, the other two were shortly afterwards apprehended for house-breaking ; they were all tried at the Old Bailey, one was executed, and the two others were transported for life.

The time being come for the holding of the Conference of 1825 at Sunderland, I proceeded thither to be present at the meeting. I found on my arrival at Sunderland, that it had been published for me to preach a missionary sermon, which I did, and felt much supported by the presence of the God of missions. The Conference commenced on the 31st of May, and ended on the 7th of June. Several subjects presented to Conference gave rise to much discussion, but the meeting appeared to have a view to the Divine will in all its decisions. The Conference camp meeting was uncommonly powerful, and the love-feast which followed was very great ; many souls were born of God. From this meeting I went into Staffordshire, by way of Hull, to see my partner, who still laboured under great affliction. From thence I went to London, and laboured, as before, in preaching, visiting, class leading, and other means, but still the work did not move with such rapidity and power as it had done in my hands in other places ; though we had conversions and fresh members added, it was not to that extent which I had witnessed. O God, alarm and save sinners in London ! save them by hundreds and thousands !



I came down to Hull again to attend the September quarterly meeting of 1825, and, on examination, found that Tadcaster was made a circuit with 143, Stockton with 222, and Blackburn with 225 members. I ought to have noticed Stockton and Blackburn circuits before, but overlooked them. At this period seventeen circuits had been made by the parent one, with 8,250 members ; the number which remained in the parent circuit was 3,327, consequently the grand total at this time raised by the venerable and fruitful mother was 11,577.

## CHAPTER XXVI.

Journal—Cornwall—Invitation to begin a Cornish mission—Arrangements—Journey to Cornwall—Quaker passenger—Redruth—Attends a meeting—Trial sermon—Brother Turner—Laughing system—Twelve Heads—Laughing entertainment—Inward combat—Trial sermon—St. Austell—Powerful seasons—Reflections whilst lying on a rock in view of the ocean—London mission—Prayer answered—Love-feast in Downs' chapel—Success—Toils and privations—Singular conversions—Mr. Wesley and John Nelson—Blackberries—Gloomy journey—Conversions—Woman agonized—Love-feast at St. Austell—Case of a persecuting husband—Remarkable conversions to God—Missions, Plymouth—Millbrook—Journey to St. Austell—Providential assistance by a man on horseback—State of the Cornish mission—Arrives in London—Opens a chapel in Bloomsbury-square—Preaches in Westminster—Attends London quarterly meeting—Prosperity in London—Review—Hull quarter-day board—Report of the Hull circuit—Conclusion.

THE next mission which I undertook, and the history of which it will be necessary for me circumstantially to detail, was in Cornwall. Whilst I was labouring in the London mission, Mr. Turner, of Redruth, in Cornwall, wrote to me, giving me an account of the success of his labours in the conversion of sinners. He and his pious active partner in life had succeeded in preserving the fruit of their exertions; but they were convinced, on several accounts, that it was expedient to invite the primitive Methodist missionaries into Cornwall, not only to take under their effective pastoral superintendence the few sheep which had been gathered, but likewise to travel through the length and breadth of the land, to gather into the fold others which were

wandering on the barren and sterile mountains. In my correspondence with brother Turner it was agreed that, provided I went into Cornwall, and received the society into Hull circuit, the members thereof should conform to the principles of our connexional discipline; and that if he felt an impression that it was the will of God he should be employed in our itinerancy, he must be received, according to our established rules, first as a member of the society, then as a local preacher on trial, then as an accredited one, then as a candidate for the itinerant work, when he would have to preach a trial sermon, and undergo an examination on points of Christian doctrine, and on his views of church discipline, &c. It was also understood that if I entered upon a Cornish mission, the expenses of my journey should be borne by the Cornish friends, as the funds of the Hull circuit were but low, in consequence of the many expensive missions it was conducting, and of the help it was often affording to Zion by taking under its care dilapidated circuits. These conditions and others being cheerfully approved of by the friends at the Land's End, I departed from Hull on the 12th of September, 1825, to the Cornish field, and the results of my labour, blessed be God, are now before the Connexion and the world. I journeyed through Leeds to Tunstall, where I found my partner in life still in an afflicted condition. On the 18th I preached twice at Talk-o'-the-Hill: power divine was felt by myself and my old friends. On Sunday the 25th I preached at Newcastle-under-lyme, and a blessed influence accompanied the word. On the evening following I assisted at a missionary meeting at Tunstall: we had six speakers: the speeches were much to the purpose, as they furnished facts which had arisen out of the movements of the Connexion, and

the collection was 5*l*. On the Wednesday evening I heard brother W. Taylor preach with much satisfaction. On Thursday I started for the place of my destination, and on Saturday arrived in the city of Worcester. As I would not travel on Sunday I preached for our friends in the city ; in the morning the service was free, and the Divine unction streamed in glorious plenitude. In the evening I was rather straitened, but many souls were deeply affected. In this city the cause of primitive Methodism had much opposition to encounter in its origin. Three of the first missionaries were put into prison, and were treated as felons, and arrayed in prison dresses ; but the Lord was with them, giving them favour in the eyes of the jailor, who gave them a guinea, and allowed them to preach every day to the other prisoners ; also the dissenting ministers, and other benevolent persons, greatly interested themselves in the situation of the preachers. When the sessions arrived the preachers were set at liberty, the treatment they had endured was declared illegal and oppressive, and on the day of their liberation they preached on the race-ground to vast multitudes of people. Great good was done, and a new chapel was afterwards erected.

On the day after I had spoken in Worcester I took a coach for Bristol, where I arrived in the evening of the next day, and then started for Exeter. During part of the journey much rain fell, and then the weather was fine. One of the outside passengers was a Friend, or what some call a Quaker. As we journeyed he took from his pocket a small Bible, and began to read. By and by I ventured to ask him whether or not the book he was reading was a book of good things ? he replied that it was the Bible, the book of God. I asked him how he could prove it to be such. After a

short pause he asked me if I doubted the Bible being the word of God? I replied, "That is not the point in hand." "Well," he said, "one proof of the Bible's being the book of God is its antiquity: it is the oldest book, and that point has been shown by the ablest historians." I then inquired if there was any other evidence? After another pause he said, "If it were not the word of God the writers of it would have been put down by their enemies, but instead of that they maintained their ground, and the truth was confirmed by signs and wonders." I then observed to him, that before a man reposed his eternal all upon the doctrines of the Bible it was certainly necessary that he should believe that those doctrines were sustained by the most irrefragable proofs; and without desiring my fellow-traveller to give further evidence, I urged that if a man believed with all his heart that the Bible was the truth of God, the Lord would give him a proof of it in his heart; "For he that believeth on the Son, and the record concerning him, hath the witness in himself:" his experience of repentance, faith, and holiness, and the consciousness of the things of God borne in his understanding, are in perfect harmony with what the Bible contains. The representations which it makes of the atonement made for sin, its beauty, fulness and power, and the exercise of faith in that great atonement, showing the possibility of receiving a present, full, and free salvation, are truths which the Spirit has, by its operations in the souls of believers, fully made known; hence all the ingenuity and art of scepticism cannot disturb the confidence of mature Christians in the integrity of the Divine record. The Spirit by which holy men of old wrote the words of life, is the same Spirit which testifies to their truth in the souls of the

faithful who know, with absolute certainty, that, in obeying the authority of the Scriptures, they do not follow cunningly-devised fables;—they know the importance of what the Lord of life and glory said in the words following: “Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.”

The conversation which followed, as we travelled, became very profitable, involving practical and experimental religion. My friend was exceedingly candid and courteous. When we arrived at our journey’s end, he insisted on me going to his house; but this invitation I could not accept, as I intended to take a coach for Truro, and travel all night: however, he would pay the coachman for me, and we affectionately shook hands, and parted. I trust to meet him in heaven, if never again on earth; for I was satisfied from his demeanour, and the union of spirit I had with him, that he was one of the excellent of the earth.

Leaving Exeter in the evening, I arrived at Truro at eight o’clock on the following morning. It was an exhausting journey. I almost perished in the night with cold and wet. However, without taking breakfast at the inn, as I feared the expense, (for it had ever been my practice to economise with the money raised for sacred purposes,) I set off again by coach to Redruth, where I arrived at twelve o’clock, and there dined at the house of Mr. Harris. In the evening the friends had a religious service, which they wished me to attend. I begged to be excused, in consequence of my exhausted condition; but they importuned so perseveringly, that I was obliged to comply. While waiting on the Lord in the meeting, I felt a girding on of the Divine power; *the mission baptism* began to flow upon me; and I

exhorted the people to enter into the inner temple, the holy of holies, and to approach the mercy-seat that they might receive the rays of glory from the *Divine Shekinah*. When the meeting concluded, I overheard the people, as they retired, say to each other, "He'll do! he'll do!"

On Thursday, October 6, it being arranged that brother Turner should preach a trial sermon, I accompanied him to Wall Harmony to hear him. I found that he had not much notion of systematical preaching, yet his piety was unquestionable, and he had been useful in the conversion of sinners to God. There was one matter which excited my attention not a little; viz., whilst he was preaching, he burst into a fit of laughter, and several of the people laughed with him. This appeared to me very strange work. After the sermon I gave an exhortation; the power of the meeting increased, and several others began to laugh. The next day I spoke to brother Turner on the practice of laughing in public services: he told me the people never laughed but when they felt the Divine power, that they were sincere, and that their moral conduct was consistent. I told him that what he said might be correct, but that, in my opinion, to laugh in the worship of God could not be the most excellent way; that strangers coming in, and witnessing such proceedings, would certainly conclude that the worshippers were very light and trifling; and that, for a preacher to laugh before his congregation, could not be tolerated. I added, that people came to hear a preacher, in order to receive instruction, and to be led in the way of faith and salvation; and that the subjects of preaching were of a grave and serious character—such as man's lost and miserable condition, pardoning mercy, and holiness of



heart and life, through faith in the *atonement*—death and judgment, and heaven and hell; and that for a preacher to laugh with these subjects in hand, was preposterous. Also I maintained, that if the people felt happy whilst the preacher was conducting the services of religion, they should be taught to praise God as the psalmist of Israel did, when he said, “Bless the Lord, O my soul, and all that is within me bless his holy name.”

While conversing thus with brother Turner, he was convinced of the impropriety of laughing at public religious services; and he engaged that he would discontinue it, stating also that he believed the people would follow his example. The next day we went to a place called Twelve Heads, where I preached in a house beside a hill. The presence of God was with us; but whilst his power was descending in a rich stream, laughing, dancing, and shouting began. I felt grieved, for I thought the people attended more to their own performances, than to getting sinners converted. After the meeting ended, a man took me over a hill, to lodge in his house. When I entered the house, matters had not that aspect of order and arrangement which I had seen in many places; for the pots and pans, kettles and stools, brushes and spoons, knives and forks, &c., were scattered here and there in grand confusion. The kind hostess made a brief apology for the position of affairs, and handed me a piece of wood to put my feet upon, to keep them from the damp floor. She then put the bellows into action, and soon we had some water boiled. The tea was next served up without sugar, in the Chinese style: to this we had some bread, and a bit of fat pork as a substitute for butter. The contrast between my table then, and the one I had been lately

accustomed to in London at the house of Mrs. Gardiner, was considerable, yet I was far from feeling tried or expressing a murmur: in whatever state I was, I had learned to be content, and to eat and drink such things as were set before me. After our meal I read a chapter, gave an exhortation to the family, and retired to rest. In the morning, at breakfast, we fared sumptuously; for we had sugar and butter, and we felt thankful to God for these good things.

On Sunday the 9th I led a class at seven o'clock in the morning, and at two o'clock I preached in the open air, at Redruth: the congregation was large, and well behaved; and some of my hearers were convinced of their sinful nature and practices. In the evening I held a service in the house of Mr. Jenkin. Here I had immediately a fierce combat with the powers of darkness, who were permitted to assail me with tremendous fury; however, I stood the shock; and the sheet anchor of my faith preserved me from being dashed to pieces.

On Monday, 10th, I spoke in a dwelling-house at Illogan-highway. I felt well, and in a prayer-meeting which followed the preaching, there were persons in distress, though the work did not break out in the conversion of many of them.

On Tuesday, 11th, I preached at St. Day's, and had a shaking time. The next evening I exhorted at Redruth, and heard Mr. Harris preach a trial sermon.

On the day following I went to St. Austell, a distance of twenty-two miles, in the neighbourhood of which Mr. Stephenson had a few members who had belonged to Mr. O'Brien. These people had two chapels, one at St. Austell, and the other at the Downs; one was built of mud, and the other of stones and mud.

As the people wished to be placed under our wing, I stated the principles of our discipline, of which they approved. I then preached in the St. Austell chapel, but had not much freedom of soul; afterwards I preached in the Downs' chapel, and had good liberty. I then held a love-feast at St. Austell: the people spoke freely, and expressed their joy on account of my visit. On Monday evening I spoke again, and the power of God flowed in an unbroken stream: a prayer-meeting followed the sermon, and, I believe, souls would have passed the threshold of liberty, but, being obliged to assist in letting the sittings in the chapel, I was prevented from continuing the meeting long enough.

On Tuesday I opened Hambush, where backsliders were very numerous. On the next evening I missioned Biscovay, and had good liberty. Here Captain Rich invited me to lodge at his house, and to make it my future home; for this I thanked the Lord, who gave me favour in the eyes of the people. I afterwards preached again at the Downs and Biscovay; but I felt the work of digging, to get a solid foundation, to be very hard.

On Saturday afternoon I walked out by the side of the sea for the purpose of having a little meditation. As I mused, the powers of darkness assailed me furiously, my mind became greatly exercised, yea, clouds of temptation pressed upon my soul. By and by I lay upon a rock, viewing the billows of the mighty ocean dashing upon the reefs. Here I was led to implore the immediate help of that Being who governs universal nature. As I prayed, while gazing on the vast expanse which lay before me, I was led into a train of thoughts about different friends, whose friendship I esteemed next to that of my God; and I felt

union of spirit with many of them. But soon my reflections took another turn ; I thought of the London mission, and the debt with which it was charged ; and, being near to God, by faith, I grasped the throne, and prayed that he would open a way to enable us to pay a hundred pounds which we had borrowed of Mrs. Gardiner, and that he would, after I had endured a few more trials and sorrows, take me to himself. I believed as I prayed, and arose in confidence ; and such were the delight and the burning feelings of my bosom, that I loudly invoked the mountains, the skies, and seas to help me to praise the great Eternal. God answered one part of the prayer which I offered to him on the rock, and I believe the other part will be answered in due time ; for, in a very short time, I received a letter from Mr. George Tetley, one of our travelling preachers in London, which informed me that, one day, Mrs. Gardiner brought from her case the promissory note for £100, and that she put it into the fire as a *burnt-offering* to the Lord.

Sunday 23rd, I preached in the Downs' chapel, and had a precious season. As I was describing the sufferings of Christ, a thrill went through the multitude. At two o'clock, P. M., I officiated at St. Austell, and felt the priestly vestments cover my soul, as the glory streamed upon the mercy-seat. Prior to the evening service, I was requested to visit a lady of quality who was in distress about her soul. Whilst I prayed and talked, she cried for mercy, and afterwards she praised God aloud. The evening service was a love-feast ; the chapel was filled, and the experience of the speakers was simple, clear, and powerful. After the service, I had my abode with Mr. Cocking. The next day I went through Truro to Redruth, and preached to a large

congregation ; but my soul was bound. Afterwards, we had a good time at St. Day's. Here I was kindly invited to sleep at the house of Mr. Dennis, who treated me with hospitality. I felt thankful for this opening ; for, after having preached at this place on a former occasion, though I was wet with sweat and greatly exhausted, I had to walk three miles to sleep, as no one asked me to eat, drink, or lodge,

On the 27th I preached at the North Country house ; many persons could not gain entrance, but they patiently stood around the doors, and the word cut like a sharp two-edged sword. On the day following, I went to Twelve Heads, and preached in a house by the side of a hill : several of Mr. O'Brien's people were present, who began in the worship to laugh and dance. I was grieved at their conduct ; for I knew that many people, who had come to hear preaching, were disappointed, by witnessing their noise and actions ; and thus the work of converting sinners was set aside. At the close of the service, I went to sleep at a house across the hill ; finding it closed, I had to proceed to Redruth, with a wet shirt and a weary body. Such are the disappointments and toils of a missionary's life !

On Sunday morning, at Redruth, I led the class ; in the afternoon I preached with freedom ; and, in the evening, the crowd that came to hear me was so great, that it was with difficulty I could get into the place : one person was convicted, and retired in deep distress. He sent for me and others to go to pray with him ; and when we arrived at his house, we found him in bed, much dejected. I began to talk to him ; then he arose and wandered about the house in the deepest agitation. I then began to sing ; whereupon he fell upon his knees and cried aloud for mercy. We instantly joined

him at a throne of grace, and God loosed the bands of the captive exile, and let him go free. His wife perceiving what was done, kneeled upon the stairs: we cried to God on her behalf too, and he set her soul at liberty. She arose suddenly, and exclaimed, "I am now born again, I am born again." A neighbour, hearing the noise, ran into the house, and the power of the Highest arrested her also: she kneeled down to pray, and found salvation:—then a second person came into the house, and was convinced, and prayer was continued in her behalf; but I was necessitated to retire, and leave the people working like wrestling Jacobs.

On Monday, 31st, I preached in another part of Redruth, and some of the vilest of the vile were alarmed by a sense of their danger. One woman, sixty-four years of age, was thrown into the greatest agony, in consequence of her sins being set in battle array against her; but, being taught the way of faith, she was enabled to believe—then she sang, "Once I was blind, but now I see."—Also a young woman was seized with the divine power, and she cried vehemently for God to heal her backslidings. After pleading for some time God answered her prayer, and made her happy in the assurance that her sins were forgiven: we concluded our meeting about ten o'clock in the morning. I had expected that, after labouring, I should receive an invitation to dine at a certain house; but I was disappointed so I went to the top of Charn Bray Rock, and poured out my soul to God in prayer. I thought of what Mr Wesley had said to John Nelson, when they were in Cornwall; viz., that it was an excellent country to get an appetite, but not so excellent to get something to eat. They did, however, get a few blackberries; and I looked about to see if I could get some, but being

unable to find more than one, which was unripe, I was obliged to make my dinner of it.

On Tuesday, Nov. 1st, I preached again at Redruth, and had freedom of soul. While I was family visiting, one woman cried out, with vehemence, "Oh, what a great sinner I have been!" On inquiry, I learned that she had been a notorious sinner; but God, who is rich in mercy, and delights to save the chief of sinners, saved her, and her ecstasy was remarkable. In the evening I was at St. Day's, and had, as usual, a goodly company who heard with attention, whilst I published salvation. When I had concluded the meeting, I went to a cottage, at which I had slept before, thinking that I should find an asylum; but the devil had been busy, and the house was closed. I felt perplexed; for the night was stormy, it rained heavily, my shirt was wet, and I was much fatigued. Bless God, however, from pity to me, a man said I might have half a bed with him. I felt really glad for this noble offer, and readily accepted it.

On the next day I went to the North Country house, and, in my public duty, I felt the presence of God. One young woman, with whom I had been conversing on matters relating to her soul, became strongly affected: I inwardly implored the Almighty to deepen his work of conviction in her heart: presently she fell down, and, in an agony of distress, cried to the Lord to save her. I then explained to her the way of faith, asserting that it was the assent of the mind to the testimony of God—the consent of the will—a simple trust in Jesus Christ for immediate pardon. She rested her soul on the GREAT ATONEMENT by faith, and received the justification of her person. The internal evidence of her justification, being imparted to her conscience by the



direct witness of the Holy Spirit of God, her joy was great; and she expressed to those around her what she had obtained, and how others might just then have the same blessing.

Saturday, October the 5th, I went to Breaze, about ten miles from Redruth, intending to preach there on the sabbath. On my journey I was drenched with rain. I arrived about dusk in the evening, and was directed to a house standing alone in a vale; the scenery around which was sterile and barren, presented a very gloomy aspect. Also the tin miners were at work, and the noise of the water-wheels, which broke on my ears as I pursued my way along the rugged pathways, added to the melancholy of my walk. On arriving at the place of my destination I had to ascend a flight of stone steps, which ran up the outside of a building into a chamber covering some stables. There was not any person in the chamber, and other matters did not present the most inviting aspect. The fire was nearly out, and I was cold and weary: however, in a short time, a woman came up into the room, and said that she would bring up some *cherks* for the fire; accordingly she brought up some cinders, or burnt coal. By and by a little warmth was felt in the room, and afterwards a little water was boiled for the tea, and my spirits began to revive. On entering this place, being exhausted, tempted by the devil, and oppressed with the monotonous gloom of the country, I felt as if I were near the gates of hell. About a mile distant I preached the next morning to a crowded house; God stood by me, and one sinner was convinced of sin. At night I preached again, and led a love-feast. Here brother Turner had a few members in society, and a small mud chapel. I retired to my old lodging, (the

road was very difficult for a stranger,) and had for supper a little tea and a piece of bread, for which I felt grateful, knowing that I was welcome to what the dear people could spare. "Praise the Lord from whom all blessings flow," &c.

On Monday I travelled to Illogan, and spoke, in the name of the Lord, to a vast assembly. On the evening following I spoke at Redruth, where we had a cry for mercy, and three souls found "peace with God, through our Lord Jesus Christ." On Wednesday, after breakfasting at the house of Mr. Paster, a neighbour sent for me to speak about religion, and to pray with her. I went to her house, and God heard our cries, and bestowed liberty on the captive. Another neighbour, having come into the house to inquire what was amiss, was arrested, and on prayer being offered on her behalf, God took away her chain also. One of them said, "I am now born again;" the other said, "I never thought I should have been saved so soon. Now I shall go to heaven. I believe: I do believe." Thus they proceeded for some time. Soon two other persons entered the dwelling, and they likewise became alarmed about their danger; and having kneeled down to pray, their convictions deepened, and their distress increased, yet they did not that evening obtain the assurance that their sins were forgiven.

On Thursday, the 10th, I was again at the North Country house, and had a gracious season in preaching. One woman cried aloud, "I am going to hell!" then she cried for mercy with all her might, and soon another cried out in a similar manner; and such was the agony of the latter that she appeared as if she would tear herself to pieces. I exhorted them to believe for salvation immediately; and God put forth his hand to

save them, and having said, "Peace, be still," there was a calm.

On Sunday, the 13th, I spoke at the Downs in the morning and evening, and at St. Austell in the afternoon, and at both the places visible good was accomplished.

On Monday evening, at St. Austell, many were dissolved in tears, and the work moved forward.

On Tuesday, at Hambush, I preached to a small congregation, and on Wednesday evening to an overwhelming multitude at the Downs, where the Lord God of hosts was powerfully present. On Thursday I spoke with freedom at Biscovay, but the place seemed impenetrable. On Friday I should have preached at St. Blazey, but the devil stepped in and shut me out.

On Sunday, the 30th, my labours were divided betwixt the Downs and St. Austell, where I renewed the tickets to the societies. At the former place there were twenty members, the quarter's increase being six : at the latter there were twenty-four, the quarter's increase being eight. I spoke again to the Downs' congregation, and one person prayed for pardoning mercy. I visited her afterwards, and she was encouraged to believe in the Lamb of God, that taketh away the sin of the world.

On Thursday, November the 24th, I journeyed towards Redruth, but was prevented from reaching the town till the next day, in consequence of the floods.

On Sunday, the 27th, I preached at the North Country house, and after there had been some crying for the mercy of the Lord of life and glory, two persons professed to receive the pearl of great price. Here I renewed the Society's tickets to twenty members. At Redruth I preached, and gave quarterly tickets to thirty-four members.

On Monday, the 28th, I preached at Loggen Highway, and gave tickets to a class of eighteen members, and the Lord was in the midst of us. Afterwards I preached at Redruth: the congregation was too large for the place, and I had a blessed time.

On Wednesday, at St. Day's, I preached to a large company, and one person entered our ranks.

On December the 1st, 1825, I preached at the North Country House, where, as the night was wet, we had but a slender company, yet by waiting on the Lord we renewed our strength.

On Friday, the 2nd, I spoke at Twelve Heads, and gave quarterly tickets to a class of eight members. This place was not remarkable for either worldly or divine affluence. I made a collection, which amounted to fourpence-halfpenny, and then had to walk to Redruth to get a night's lodging and something to eat.

On Sunday, the 4th, I travelled ten miles to Breeze, and preached to two large congregations and gave tickets to about twenty members. On Monday I walked to Redruth in a heavy rain, and having changed my clothes I went to Cockle-street and preached. Many persons were blessed, some of whom laughed aloud. This laughing practice still continues, though I believe it is on the decline.

On Tuesday the 6th, I preached at Folgay's; afterwards at St. Day's, and at the North Country house, and I had general success.

On Sunday, the 11th, I divided my labours as usual between the Downs and St. Austell, and deep impressions were made on many hearts. On Monday I was at St. Austell, on Tuesday at Hambush, and on Wednesday at the Downs. At the last place two souls were brought through the narrow gate of being born

again. The two following evenings were devoted to Biscovay and St. Blazey, and on the Saturday I missioned Tragarrick, and had a powerful service.

On Sunday the 18th, I appropriated my labours to Downs and St. Austell: at the latter place I led a love-feast, and was interested with the statement of one woman who had received pardoning mercy on the Wednesday night previous at the Downs chapel. Being under religious impressions she determined to go to the preaching, but her husband opposed this determination in a violent manner, threatening that if she went she should be locked out, and that other consequences should follow; but she was firm, and when she was ready to depart he rose up much infuriated, and thrust her out of the house, and then locked the door. However, she proceeded to the chapel, where she cried for mercy, and God set her soul at liberty. The devil tempted her much on her way homeward about the fury of her husband, but, to her astonishment, when she reached the door of her house, she found that it was unlocked, and that her husband, who had been in bed, had been so restless and uneasy that he had come down the stairs and had prepared some boiling water, with which to make her some tea, on her return from the house of God. Thus God turned the lion into a lamb.

On Monday, the 17th, I preached at St. Austell: the converting power was great: one person was set at liberty, like a bird from the snare of the fowler. Another, when she arrived at home, exhorted her sister to turn to God, and the sister then cried aloud for Jesus to save her. The noise of the praying awoke part of the family in bed; then another sister arose and cried for mercy; then the mother, hearing the cries of her daughters, came down the stairs and fell upon her knees to weep

and pray. One of the sisters got liberty that night ; and in the morning I called at the house, and prayed with the mother, and God, who is rich in mercy, blessed her with the forgiveness of her sins. Another woman, in the next house, hearing us pray came to us, and said, from that time she was determined to serve God. In the evening I preached at the Downs, and joined seven persons to the society. After the preaching service, one man went home in such a state of agony, that he could find no rest for the soles of his feet. As it had been arranged that I should visit the town of Plymouth, for the purpose of missioning it, I set off on Thursday, December 22nd ; and on Sunday, 25th, I preached three times in Plymouth. I did not feel much liberty, yet I trust good was done. I was kindly received by Mr. Legs.

On the next day I crossed a water, and went a distance of five miles to preach at Milbrook. The water being rough, and the boat overloaded with passengers, our passage became very dangerous, and several of the people became much alarmed. The boatmen charged the passengers to keep their places, or else the boat would be upset. Through mercy, we arrived safely on the opposite shore.

I preached in the evening to a large congregation, and was in my full glory. I afterwards spoke with liberty at another place, the name of which I have forgotten. The aspect of things in this part of the vineyard was tolerably encouraging. May God arise and maintain his cause !

I started next towards St. Austell. I rode six miles on a mail-coach, but as it could take me no further, I proceeded on foot. After having walked eighteen miles, I felt weary—night was approaching, and I had fifteen miles further to go over an extensive common. By

these considerations I became embarrassed, and began to despair of reaching my journey's end. Whilst in this condition, praying that God would help me, a man on horseback suddenly overtook me ; and, after saluting me, he asked if I would have a ride, saying that he was tired with riding. I replied, "I shall be very glad ; for I am tired with walking." He then dismounted, and I rode. After we had proceeded several miles, I urged him to ride again ; but he refused, and said he would walk to the place of our destination ; therefore, I rode all the fifteen miles. I regarded this circumstance as a special interposition of Providence, when I was in an extremity. As we journeyed, I talked to the man about the things pertaining to the kingdom of God. He was a stranger to the religion of the heart ; but he had a desire to know the way of the Lord, and, I trust, the remarks I addressed to him were not in vain.

The night following, I spoke at the Downs, and I was glad to find that the work prospered, and that souls had been added to our society.

On the last day of 1825, I was at Redruth, where I held a watch-meeting ; and, on the 1st of January, 1826, I preached at the North Country house. In going to the latter place, I got very wet ; but the service was reviving to body and soul. I dined at one of our friend's houses, where eight persons sat down to dinner ; and, for the use of these there were but two knives and one fork. We had, however, plenty to eat, and I was delighted with the affection and kindness of the people ; they treated me as if I had been a prince. In the evening I preached at Redruth, and the place was too strait for us. On the three subsequent evenings I preached at St. Day's, Folgays, and the North Country house ; and on Sunday at the Downs and St. Austell.



On Wednesday evening, I aided in holding a watch-meeting in Downs chapel; one individual was overwhelmed with a sense of the Divine glory, and many others felt the burning unction to flow into their hearts. Glory to Jesus! I next preached in succession, and with increasing influence and success, at St. Blazey, St. Austell, Folgos, the Downs, Redruth, North Country house, Biscovay, and at other places. Conversions to God frequently took place, and, at the principal places, the congregations increased rapidly. I frequently addressed large multitudes in the open air, and pushed on ministerial family visiting.

On Monday, February 24, I attended our preparatory quarterly-meeting at Redruth, when the number of members in the mission was reported to be 235. Also, our financial affairs were good; for we had received nothing from Hull quarterly meeting, either for salaries or travelling expenses.

On Tuesday, I left Redruth to come to Hull, and stopped all night at Truro. On the following day, I arrived in Exeter, and on the following, I started to London, where, by travelling all the day and all the following night, I arrived at about six o'clock in the morning. I was glad to salute my old friends again in the city, and to administer the word of life once more in Snowfields and Shadwell.

On Sunday, March 5th, I assisted brother J. Nelson and George Tetley to open a chapel, which our people had taken in Bloomsbury-square; and in the evening of that day I preached at Westminster, and God was with us in truth.

I had the pleasure of attending the London circuit's quarterly meeting, (for London had been made a circuit by the December quarterly meeting of Hull circuit;) it

was a peaceable meeting, and the circuit's funds were sufficient to meet all demands. How different matters had become in London, from what they were when I entered into it, and found it on the brink of ruin! From London I came to Hull, and the brethren were glad to see me return from the privations and difficulties of the Cornish mission. Our quarterly meeting was satisfactory, all the claims upon the circuit were met, and the brethren felt encouraged to go forward in the work of saving souls.

At this meeting, March 1826, it was ascertained, that from the fruitful mother, Hull, twenty-one circuits had been made, with 8,455 members; and that with the venerable parent, there remained 3,541; consequently, from January 12, 1819, the day when I began the Hull mission, a period of seven years and two months, the Hull circuit alone had raised up in the Primitive Methodist Connexion 11,996 souls! Hosannah! Hosannah! The retrospect of these things fills my soul with adoring thankfulness, and the anticipation of the future—that we shall yet see *greater things*, fires my powers with increasing ardour in the cause of Christ.

“Ebenezer—Hitherto hath the Lord helped us.”

## CHAPTER XXVII.

Visits Tunstall and Ramsor—Opens a chapel at Alton—A stone thrown through Congleton Chapel window—Remarks on replying to the minister—Anniversaries at Burslem, Manchester, and Newcastle under-Lyme—Souls saved—Preaches in a malt-house—Souls in distress—Crowded chapel, door taken off—Converses with a lady of wealth—Importance of getting safely out of a great house—A glorious cry—Attends Nottingham Conference, entertained by a Wesleyan—Re-opens Belper Chapel—Spiritual children—Painful parting—Hull quarterly meeting—Darlington made a circuit—Stationed in Hull Home Branch—Afflicted—Follows a physician's advice without benefit—Consults Dr. Turnbull—The Doctor's kindness—Recovers—Attends quarterly meeting—598 increase—District meeting at Scotter—Manchester Conference—Sinners converted—Death of Mr. James Steele, one of the founders of the Connexion—Preaches his funeral sermon at Tunstall—Remarks on Mr. Steele—Remarkable answers to prayer—Two predictions accomplished.

ON March 26, 1826, I commenced my labours in Tunstall once more, by holding a love-feast in our chapel at two o'clock in the afternoon. A very large congregation assembled; the speaking in the meeting was powerful; the spiritual banquet was truly great and good. In the evening I preached about death on the pale horse; the chapel was crowded, and the saints of God rejoiced, whilst Jesus sat as a king in his army, and as one that comforteth mourners. On the Wednesday evening following I spoke again, but I had not my usual liberty. How strange is this! the great day however will explain all that now appears singular and inexplicable.

On April 1st, I went to see my old friends at Ramsor and Norton; we were glad to see each other, for

seven years had rolled away since we had had the opportunity of doing this before. Ramsor is a place I never can forget: I was at the first camp-meeting which was held there, and there I ventured to preach from a text of Scripture, though I had exhorted there long before.

April 2, I went to Alton, about two miles from Ramsor, to open a new chapel. I had the honour of first missioning this place, and I felt a pleasure in now seeing what God had wrought. I preached in the afternoon and evening, and in the latter service, my soul was powerfully baptized from above, and many of my old friends, and some of my spiritual children from a distance, once more rejoiced with me in the Lord. In the infancy of our cause, the people around this part were remarkably hardened, but God's word, by our preaching, proved a hammer which brake the rocks in pieces. From the chapel-opening services I returned to sleep at Ramsor, in order to be nearer my appointment the next day at Biddulph Moor, a distance, I think, of twenty miles. When I arrived at Richard Bailey's, where I had to preach, I was much exhausted; but, thank God, the house was filled, and many could not gain admittance.

On Tuesday, I went to the "Cloud," where I spoke to many people, the Lord being present. I returned after service to Biddulph Moor, as the next morning I had to hold a meeting, at which good was done.

On Wednesday, I journeyed to Congleton, distant about four miles, and preached at seven o'clock in the evening to a full chapel. Many friends came up from various places, and enemies came likewise, for some one threw a stone through the chapel window; this did not however prevent us from rejoicing in God our Saviour, and feeling his glorious presence in the midst of us.

The next day, I proceeded to Sandbach, and preached to a full house, the Great Master being present according to his promise ; a woman, however, disturbed the meeting by replying to what I said while preaching. I once thought of wishing her to desist, but I forbore, fearing I should grieve some minds. On Friday I spoke at Hassall Green, to a large assembly, but here I was tried by a man replying to my preaching. I felt a conviction that this practice was out of order, and tended to injury. To be benefited by the preaching of the gospel, God's own institution, the message of mercy delivered should be attentively listened to, in the exercise of faith. If there be any that are alarmed under the word, and convinced of sin, and who cry out for mercy, this is a very different matter. Or if in a preaching service the glory of God comes down, and the people are made happy, a response of praise to God may be in character ; but the practice of talking and replying whilst the preacher is speaking, cannot answer a useful purpose.

On Sunday, at Burslem, I preached two anniversary sermons, and the congregations were great, but I was not at full liberty. I trust, however, good was done. The collection exceeded the amount expected, as trade was low in the Potteries.

On Tuesday, I spoke at Pitt's Hill, where I had a full place, and a good time ; and on Wednesday, at Tunstall, where the Lord was present ; and at Norton on Thursday, where the work appeared low, we had, notwithstanding, a refreshing time.

On Sunday, the 16th, I was engaged at anniversary services in Manchester, and on the Monday evening, whilst preaching, we had a cry for mercy, and two souls found the Lord.

On Tuesday, the 18th, I was at Talk-o'-th'-hill, and at this place of our early labour, the Lord blessed us, as he had many times before.

On Sunday, the 23rd, I preached anniversary sermons, with liberty and satisfaction, for the sabbath school at Newcastle-under-Lyme. The collection was good, considering the state of trade, and it met the demands made on the school.

On Monday, the 24th, we had a glorious time at Englesea Brook, in Mr. Seymour's malt-house, the place where our preaching services were usually held being far too small to accommodate the congregation, and we had some souls in distress. The next night I preached at Wrine Hill; the chapel was so crowded that the friends took off the door, and it was with some difficulty that I could reach the pulpit. I had full liberty here; the glory was great, and the shouts of praise and thanksgiving were loud and general among the people. The next night I spoke at Newcastle, where the work was low, but I trusted the Lord would revive it.

On Sunday, April 30th, I was at Macclesfield, where I preached twice, and on Monday evening I preached again, when many were deeply affected, and I trust the impressions will continue. I lodged here at the house of Miss P——, a lady of wealth. Many years since when I used to go to see Mr. Berrisford on religious accounts, this lady was very friendly to revivals, but as I was now afraid that she did not possess the spirit of humility which she possessed in former times, I told her my views on her case, and felt a measure of thankfulness to God, that he enabled me to speak plainly and faithfully. It is a mercy when a preacher gets safely out of a great house.

Sunday, May 7th, I preached to many people in a

farm-house at White Hill, near Kidsgrove. We had a glorious cry for divine help, and one soul received the blessing of a clean heart.

As it was now about the time for the holding of the Conference at Nottingham, I proceeded thither. The sittings began on May 16, and ended May 25, 1826. My lodgings were at the house of Mr. Wilson, a Wesleyan; I was very comfortable with this excellent family; in our devotions we had precious visits from heaven, and the remembrance of them is sweet.

Before I attended the Conference, our Belper friends had desired me to re-open their chapel on the Conference Sunday; I had complied with their wish, and the services were published; but in the mean time, our friends at Nottingham had made arrangements for me to preach their missionary sermons on the same Sunday. This clashing of the services produced much discussion in the Conference, neither party wishing to give me up to the other. At last it was decided that as I had promised the Belper friends at a time when I did not know that the Nottingham brethren had published for me, it was right that I should go to Belper; and to meet the Nottingham case, it was decided that on Sunday the circumstances of the case should be stated to the people, and that it should be announced for me to preach on a week evening. This arrangement was carried out.

George Tetley accompanied me to Belper, and as I drew near the chapel crowds saluted me, in which were many of my children in the Lord. As I proceeded through the crowd to the chapel, one whispering to me, said, "Now give us a good ranter's sermon this morning;" but, without replying, I proceeded to the pulpit. The chapel was overflowing, and I was blessed with full liberty. I soon perceived the tears flowing



from the eyes of the person who wanted a good "ranter's sermon." Many were deeply affected under the word, and God made bare his holy arm. Brother Tetley preached in the afternoon, and I again in the evening, and much good was done; it was a high day to many souls. The next day we departed for Nottingham, and Oh! the parting was painful.

The different religious services held at Nottingham every morning and evening during the sittings of Conference were much owned of God.

After the Conference I proceeded to Hull to attend the June quarterly meeting of 1826; we had a very agreeable meeting, and sufficient funds to discharge our demands. Darlington, at this quarterly meeting, was made a circuit, with 274 members; leaving with the parent 3,338.

The meeting stationed me at Hull, the home branch, and Brothers G. Tetley, R. Woodhall, and Mary Burks with me. We laboured agreeably together through the quarter, but I regret that I cannot furnish particulars, as I lost a part of my journal relating to this period, and thence up to February 5, 1827, when I was attacked with an affliction which greatly reduced me. This affliction began with occasional giddiness; and on one occasion, while going to an appointment in company with Brother Tetley, whose appointment lay in the same direction as mine, I was suddenly seized, and should have fallen to the ground, had not Brother T. saved me. Having lain awhile on the grass I recovered a little, and proceeded, but was unable to fulfil my appointment. My affliction increasing in the symptom already noticed, accompanied with a partial loss of sight, I consulted a physician, who ordered me to be profusely bled, and to use a low diet. I lived according to his prescription

for some time, but without any improvement in my health ; therefore, through the advice of friends, I consulted Dr. Turnbull, of Hull, and his method of treatment was quite the reverse of his brother physician's. He told me, by all means, never to be bled, but to live exceedingly well ; to eat mutton chops to breakfast, and beef steaks to dinner, and to have nothing to do with slops, &c. His medicines, however, reduced me much, being of a very powerful nature, and I consequently complained to him. He replied, that as my complaint was a liver one, it was necessary to act by strong medicines to get a passage through the liver. However, he found me much weaker than he expected. The kindness and attention of this doctor to me were truly great ; he charged me nothing for his trouble, and he desired me, if ever I was ill again, to write to him, if I happened to be in any other part of the kingdom than Hull, assuring me that he would feel a pleasure in affording me all the assistance in his power. I slowly recovered, and was able to attend the March quarterly meeting of 1827. This was a very comfortable meeting ; we had funds to enable us to go on with the good work, and an increase of 598 members in the Circuit.

Accompanied by brother Suddards, I went to the Hull district meeting, held at Scotter, in Lincolnshire (1827). This was a very pleasant meeting, accompanied with gracious visits from on high. At the missionary meeting, brother H. Bcurne pressed me to stand up on the platform, if I could do no more. I complied, and spoke a few minutes ; and the glory of God rose in the meeting. The delegates from the different circuits spoke well, so that it was really good to be there.

The time for holding the Manchester conference of

1827 being at hand, I went to Manchester, and lodged, during my stay there, at the house of Mr. Smith, in Newton-street. The Lord rendered my services a blessing to his family; for several of its members afterwards joined our society. During the sittings of the conference there turned up several things which occasioned exercise of mind; yet we had some tokens of the Divine approbation; some sinners were converted, and the work was revived. I was, however, exonerated from preaching in consequence of my indisposition. Had I been able, I should have said something by way of improving the death of Mr. James Steele, one of the founders of the Primitive Methodist Connexion, who had departed this life, and had been buried the Sunday before the conference. However, it devolved on Mr. H. Bourne and Mr. T. King to preach on the occasion at Manchester. On my arrival at Tunstall, I improved the death of Mr. Steele by preaching a sermon from 2 Peter i. 10, 11. Whilst I was discharging this painful duty God was near at hand, and a blessed influence rested upon those who heard me.

I will now break the thread of my journal to introduce to the reader's notice a few particulars of Mr. Steele, who was, in his day, great in the sight of the Lord—one of the excellent of the earth. About twenty minutes before he exchanged mortality for life eternal, I went to see him, along with Mr. H. Bourne; he was then very weak, but was dressed and sitting in a chair. He entered very freely into conversation respecting the work of the Lord; among other particulars, he asked me what success I had had in the visitation of the classes in Tunstall on the Monday evening. I told him that many people had attended—and that we had had a good meeting. He said, he believed the work of the Lord

was rising. Brother Bourne then asked him if his faith stood firm ; and he replied, in the words of the psalmist, " I will not forsake thee when thy strength faileth : " adding, " For forty years I have been in the faith, and never once gave it up. It is true I have many times been hard put to it ; but I never yielded. I never saw so clearly into the nature of faith as I did when Clowes was praying with me the other day." During the time of his short illness, I had frequent opportunities of visiting him ; and glad I was ; for I was aware he would soon pass over Jordan. On one occasion, when I visited him, I thought of omitting prayer, in consequence of his exhaustion ; but, on my telling him my purpose, he said, " I shall never be tired of your prayers." At another time, I was praying with him in his parlour, when one of the family, unfriendly to prayer, came in, and behaved very rudely, moving about the room, and opening drawers to our disturbance. In consequence of this annoyance I arose from my knees, and was about to cease pleading with God ; but the dying man, determined to enjoy our devotion, exclaimed,— " Proceed—proceed." On another occasion, when we were at prayer, the Lord was very near ; and Mr. Steele rejoiced greatly, and afterwards said, " What a mercy that the Lord corrects his people in his judgment, and not in his anger, lest he should bring them to nothing." At this time, I thought he wished to tell me certain of the family troubles with which he had been much exercised, and which I believe tended to reduce the number of his days on earth. Few persons, however, yielded greater support to religion in the trials of life than he did. During his Christian course, he was strong in faith, and had a deep insight into the ways of Providence and grace. The following instances are illustra-

tive of this statement :—Mr. Smith, of Tunstall, fell ill, and was likely to die ; but Mr. Steele being convinced that he was unprepared for heaven, pleaded with the Lord to spare his life a little longer. As Mr. Steele prayed, it was impressed on his mind that Mr. Smith should have two years added to his life. He therefore went to Mr. Smith, and told him that he had obtained for him a *reprieve* for two years, and that he must improve them in obtaining a readiness for his departure. This answer to prayer proved to be correct, for at the end of the two years Mr. Smith died, and his friends hoped that he died in the Lord.

Another instance was as follows :—Mary Lowns, of Tunstall, who was near her confinement, was thrown into such violent fits, that her life was despaired of ; the doctor had given her up as beyond recovery. Her sister, who was pious, desired that Mr. Steele should be sent for, that a trial might be made of the power of his faith and prayers for the afflicted woman ; but the other relatives thought his coming would be of no avail. At last, however, Mr. Steele was brought to see the dying woman. When he arrived he took a seat, and waited silently on the Lord for awhile ; and then said, “ Let us now pray.” He prayed and agonized in the Spirit with strong cries and holy importunity ; and God heard his faithful servant, and granted him the desire of his heart—the recovery of the woman. Before Mr. Steele left the house, he told the family that the woman would live, and that she would never have another fit. And his prediction was verified ; the woman lived many years after this occurrence, she never had another fit, and finally she died happy in the Lord. I have seen Mary Lowns myself, and heard her say with tears of joy running down her face, that Mr. Steele’s prayers

saved her, that his faith triumphed in the cloudy and dark day.

Mr. Steele was an intellectual man, having read much, and acquired extensive information. He was one of the best class leaders that I ever knew. Many overwhelmed with trouble and spiritual distress, have, by his counsels and *the power of his faith*, suddenly entered into the liberty of Christ. God honoured him at the last ; for he died in peace, aged sixty years ; and his works of faith, labours of love, and patience of hope, form a monumental column to his memory, which will remain imperishable.

## CHAPTER XXVIII.

Opens Warrington chapel—Remarks on former times—Malton Sunday-school anniversary—Hull quarterly-meeting—New arrangement successful—March quarterly-meeting—Increase—Arranges for a new trust-deed at Old Hill, and then opens the chapel—Missionary services—Bradford district meeting—Stockport chapel opening—Mellor Moor End Anniversary—Tunstall Conference—Hull quarterly meeting—Redruth made a circuit—Darlington missionary services—A tour in Alston branch—Opens new chapels—Family visiting with Mr. Flesher—Preaches in a church at Whitehaven—Singular mishap—Isle-of-Man missionary services—Visits his afflicted wife—Opens Hognaston chapel—Errors on faith successfully corrected—Leeds anniversary—Missionary services in the north—Glory of God at the tea-table—Hull quarterly meeting—Missionary tour—Driffield Branch—Leeds district meeting—Scotter Conference—Mr. H. Bourne's sentiment—American missions.

IN resuming the thread of my journal, I may observe, that being engaged to assist at the opening services of a new chapel in Warrington, I proceeded thither, and preached morning and evening; and Mr. J. Bourne in the afternoon. The services were all well attended on the Sabbath, and also on Monday evening, when Dr. Raffles, from Liverpool, preached. In this town, at the beginning of my mission, persecution's tide ran high here. Justice L—n interrupted me and took away my licence; but now we have at the place a new chapel, and a society, so that both the *devil* and the L—n have hitherto failed to drive us out of it. I was glad to meet with several old friends at Warrington, such as Mrs. Shaw, Mrs. Richardson, and her son Daniel, and others. Mrs. R., of whom mention is made in a former part of



my journal, was among the first fruits of our missionary labours at Warrington. When at the chapel opening, I lodged at the house of Mr. Thomas Eaton, where I had often been sheltered in former times. The friendship of Mr. Eaton's family I have ever esteemed; and right glad I was to find that he and his house continued serving the God of their fathers. O! I trust, after a few more tempests shall have spent their fury, we shall sit down together to banquet in the house not made with hands, eternal in the heavens.

After travelling to Tunstall, I came to Hull, and then went to the town of Scarborough, to aid in holding a missionary meeting; we had a crowded chapel, good speaking, and a good collection. I preached on the Wednesday evening, and had a melting time. I next went on to Snainton and preached in our chapel, which is commodious and very different from the old barn which I occupied when I first set my feet in the village. I here spent about a week with brother Abey; and in occasionally visiting and praying with families, I felt happy.

Accompanied with brother Abey, I went to Malton to preach anniversary sermons for the Sunday-school, and had a very successful time. I next went to Acklam to spend a little time with brother Coultas, with whom I had many precious seasons in prayer. I found him to be a man that had much power with God. On leaving Acklam, I came to Hull to attend the December quarterly meeting of 1827, and a comfortable meeting we had. At this meeting, liberty was given me to reside at either Tunstall or Hull till my health should be fully restored, with the understanding that if any Circuit applied for me to preach a few sermons, it should pay my salary for the time I laboured in it. In-

deed, it was thought by the brethren that I should be more useful with a commission of this nature than being confined to a circuit. Accordingly I visited many parts of the Connexion, had many blessed seasons in different circuits, and saw many souls brought into the fold of the Great Shepherd. The money which I received for my labours in the circuits, I paid to the Hull quarterly-meetings; and by the members of these meetings, I was treated with the most affectionate kindness.

I attended the March quarterly-meeting of 1828; all our affairs went on prosperously, and we had an increase of members, for the quarter, of 204.

In 1828, I went into the Darlaston Circuit to assist in opening a new chapel at Old Hill, along with brother Paddison and brother N. In inquiring about the deeds of this chapel, I found they were made in a wrong manner—the chapel was conveyed to five persons, their heirs and assigns for ever, being his Majesty's subjects belonging to the Church of England; but to no *body or denomination of Christians*. When I found this to be the nature of the deed, I told the friends that I could not, after preaching, collect public money for a Primitive Methodist chapel which did not belong to the body; because I was prohibited by the rules of the Connexion from doing this. The poor trustees were much agitated, and asked me what was to be done, alleging that they were willing to do any thing for the best. I then suggested, that they must destroy the deed and get a new one made, in conformity with the rules of the Connexion, and that the superintendant preacher must see this business properly done or forfeit the sum of ten pounds. This arrangement was agreed to by all the parties concerned. I therefore preached, and appealed to the people's liberality, and the opening

services were highly satisfactory; the collection was about 30*l.*, and a blessed influence rested on the assemblies. In this circuit also, at Round Oak chapel, I preached sermons for the missions, and a mighty movement was experienced by the congregation. According to the tenor of a letter which I received from Mr. J. Gilbert, some time afterwards, the word preached was like bread cast upon water, and found many days afterwards. I likewise attended missionary meetings at Bilson and Dudley, and preached at Darlaston; but at none of these services did I feel my usual liberty. The cause was to me inexplicable; however, in the morning I am to sow my seed, and in the evening not to withhold my hand, not knowing which shall prosper, or whether both will be alike good.

April 8th, I attended our district meeting at Bradford. To me the business went on heavily; but, although difference of sentiment occasionally prevailed, I trust we completed the business satisfactorily. On the Sunday following the district meeting, I preached in Manchester-road chapel to a crowded congregation, and had my usual share of liberty and glory. Our friends in Stockport having erected a new chapel, I was appointed to aid in the opening of it. The friends had adopted a good plan for the opening services: they had sold printed tickets to those who wished to attend on the occasion. By this arrangement they secured two objects, first, a good collection, and secondly, comfortable sittings for those who were anxious to *assist* the trustees.

I went, next, to Mellor Moor End, accompanied by Mr. S., to preach charity sermons. The day for the services was very unfavourable in consequence of much rain, but the Lord was powerfully with us; and at the

hospitable dwelling of Mr. R. Waller, we were comfortably entertained.

The conference of 1828 having to be held at Tunstall, I proceeded thither to attend its sittings, which commenced on the 14th of May and closed on the 22nd. At this conference it was ordered, that the various minutes made at preceding conferences should be selected, revised, and consolidated, to avoid the perplexity and trouble of referring to minutes of past conferences. The conference camp meeting was held at Hanley, and the love-feast in the evening at Tunstall: the experience spoken was very scriptural and powerful; and at this love-feast I spoke my mind with reference to the *sending of a missionary to America*.

From Tunstall I journeyed to Hull June quarterly-meeting of 1828. At this meeting, the circuit parted with Cornwall, by making Redruth the head of a circuit with 925 members. This was the twenty-third circuit made from the mother circuit up to this period of her history.

From this meeting I departed to the town of Darlington, to hold a missionary meeting. I preached on a Tuesday evening, and had much freedom. The next day our public meeting took place; the speaking was very able, and was accompanied with a powerful influence, and the collection amounted to 60*l*.

From Darlington, I went to see Mr. Thomas Burton, at Midderidge, where I preached a sermon, and the presence of the Lord was powerfully felt. Mr. John Flesher came hither to conduct me to his branch at Alston; and he made me very comfortable in his house during my stay. In the preaching tour, which I took during my visit in this romantic country, I was greatly blessed at Garrygill-gate, Hayring, Wearhead, Glands, Westgate,

Brotherlee, Frosterly, and Woolsingham, where the chapels were generally crowded to excess, and the shouts of praise uttered by the *inhabitants of the rock* in these places were like the roar of the mountain cataract.

In the preaching services the glory of God broke forth like a burning flame, and shouts, fallings down and weeping prevailed on every side. I had the pleasure of opening the new chapel at Hayring, and also the new chapel at Frosterly; and the Lord's mighty arm was made bare at the services. A person, called a gentleman, in a state of intoxication came into the preaching at the latter place and annoyed us greatly. Brother Flesher and I, during my stay in these parts, visited many families, and the Lord was very gracious to the people; for several captive exiles were liberated. I ultimately left this interesting country and its people, and directed my steps toward Whitehaven, where I preached in Mount Pleasant church to a crowded congregation. Here I met with Mr. Harrison, a preacher in the Wesleyan connexion, who had sent me a letter to the care of Mr. J. Bourne, of Bemersley; which having been mislaid did not reach me until a year after it had been sent. The purpose of the letter was to invite me to mission Scotland, and to assure me that the writer would pay my expences thither if I did not succeed, and back to England if I wished to return. The reason which led him to make these propositions was, that he had read, in our magazines, some parts of my journal; and had thought I was just the man formed by Providence to begin a *revival of religion* in Scotland.

I spent a day with Mr. Harrison in Whitehaven, in a very profitable manner, visiting several families; and had with him a deal of conversation on the things of God. I thought it was unfortunate that I had not re-

ceived his letter immediately after its arrival; as I should most likely have missioned Scotland, being at the time at Shields in the north, where the work was going on prosperously. I believe Satan laboured unusually hard to get me out of the north; and I am persuaded that I left it too early. Accompanied with Mr. Suddards, I went by a steamer from Whitehaven to the Isle of Man; and here we took lodgings near the abode of our superintendant preacher, Mr. A. Our object in visiting the island was not one of pleasure or pastime, but to hold missionary meetings and to save souls. Accordingly, we held public meetings at Douglas, Castle Town, Ramsey, Peel, and Laxey. At all these places the cloud of the Divine presence rested upon us.

I was greatly interested in my visit to this beautiful isle: the scenery was truly fine, and many of the views picturesque; but the spiritual work which God had accomplished, through the ministry of brother Butcher and others, was fine and interesting to my soul; hundreds of souls had been converted, and several new chapels had been built.

The day after that, on which brother S. departed for Whitehaven, I took the steamer for Liverpool. We had a boisterous passage, and I became very ill through sea-sickness; however, we arrived safely at Liverpool, whence I proceeded to Tunstall. My wife seemed, on my arrival, to be a little better than when I left her; and for this I felt thankful, though I had but feeble hopes of her recovery. The Lord's ways are equal, just, and right; and by and by every dispensation of his providence will be accounted for, and all that is apparently inexplicable will be fully and satisfactorily interpreted.

I was soon called to Hoognaston, in Derbyshire, to preach anniversary sermons with James Bourne. The chapel was crowded to excess, as many of my old friends from places adjacent came up to the services. I here found that several professors of religion had fallen into an important error on the subject of *faith*; and had withdrawn themselves from the Wesleyan Society, on the ground of the new views which they had adopted. These people maintained that faith was not the gift of God; and that it was wrong to pray for an increase of it. In one of my sermons I ventured to combat those views, and to show the people that Jesus was "the author and finisher of our faith," Heb. xii. 2, and that faith was a fruit of the Spirit of God, Gal. v. 22, 1 Cor. xii. 9. In Eph. ii. 12, it is said, "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ." Now, as love and peace come from God, so does faith, as is evident from this passage of Scripture. And the disciples prayed, "Lord, increase our faith," Luke xvii. 5.

From the manner in which God enabled me to open and press the subject, I had reason to believe good was done. Not only this; some were reclaimed from their erroneous views, and others felt, that God had *increased* their faith. After the labours of the day I lodged at Mr. Pountain's at Hull—and I proceeded thence to Leeds, through Hull, to preach anniversary sermons. We had an overflowing attendance—the prayer-meeting following the preaching service was powerful, and some persons were in distress for the salvation of their souls. From Leeds I went to Darlington, to assist at some missionary services. These were well supported, and the collections amounted to about 60*l*. Afterwards,



accompanied by brother Flesher and others, I went to Barnard Castle on another religious excursion.

On the Sunday I heard brother Flesher preach twice; he gave great satisfaction; the matter of the sermons being very good, and productive of a powerful effect. I likewise preached one sermon with liberty of soul. Brother Flesher, who sat beside some persons who were hearing me, told me afterwards that they were so moved and affected with the word, that they withdrew. We held a missionary meeting the next day, which was powerful: it gave general satisfaction, and the people came forward very freely to the help of the Lord. At Middleton we held a remarkably good public meeting; great numbers of people could not gain entrance into the chapel; and the collections were good. Having closed the meetings in the Barnard Castle branch, we went to the Westgate branch, and held public meetings at Woolsingham, Westgate, Wearhead, Nenthead, Alston, and Garigillgate. At all these places the excitement was great, and the speakers had much freedom in detailing their facts and missionary adventures. The historical account which was given of the connexion, in its rise and progress, greatly interested the people, and dissipated much prejudice which had previously existed in certain quarters; but the best feature of the meetings was that the Eternal Spirit of the Most High prevailed at them, making the shouts of praise from gladdened and joyful hearts truly *grand*.

After one of these animating and glorious meetings, being in the house of Mr. Latimore, whose family has long shown all possible kindness to God's servants, the glory of the Lord broke fully upon us, making the bed-chamber where brother Flesher and I slept the

house of God and the gate of heaven. On the Sunday following I preached missionary sermons at Garigillgate, with brother Flesher, and had much power from on high. Near this place we had our abode with a farmer; and while we were pleading the blood of Christ around the tea-table, the glory of the Jehovah of hosts came down in such a powerful stream, that several of the family sank to the floor. This was a time of God's passing by! O, the mighty power of faith! Retiring from this part of the Lord's vineyard, I went to Penrith, Kendal, Lancaster, Preston, Manchester, and Tunstall; and from the last place to Hull, to attend the March quarterly meeting of 1829. The preachers from the different branches brought very encouraging accounts of the progress of the work of God, and sufficient money to meet all demands. During the sittings of the meeting the Divine influence was felt in its baptizing power, the anointing oil was poured forth upon his servants, and on the week-evening's preaching services the people rejoiced in the God of their salvation.

On the following week I went on another missionary tour to Driffeld, Frodingham, and Cranswick, accompanied by brothers Flesher, N., and others. These meetings were of a similar character to those which I have already described, but the Driffeld meeting was remarkably interesting. The preaching was also very pointed, and a present salvation was urged with great force; indeed, the services produced solid and lastingly good impressions upon many minds. The collections too were noble; the missionary boxes were honourable to the industry and missionary feeling of the friends to whom they had been intrusted. After having called at Hull I went to the district meeting of 1829, held at

Leeds, and thence to Tunstall to see my partner in life. I preached a few times for the Tunstall brethren, and had some gracious seasons, and then proceeded to the conference of 1829, held at Scotter in Lincolnshire. This conference was distinguished for great peace. The camp meeting, missionary meetings, and preachings were all of a spiritual and hallowed character; much good was done; and Christian affection predominated amongst both preachers and the people.

After I had preached on one of the evenings during the sittings of conference, brother H. Bourne, retiring to his lodgings accompanied with brother N., maintained in conversation, that I was certainly "*the greatest preacher in the world.*" When this opinion of brother Bourne was communicated to me, I was astonished not a little, though I confess it would require great force of argument to convince me that brother Bourne's sentiment was correct. I am, however, what I am, by the grace of God; and, whatever good may have been done by my ministry, I wish God to have all the glory. O, may I always lie at the foot of the cross! At this conference four preachers were nominated to undertake a mission in America. After the conference closed, and the delegates had expressed to the Scotter friends their sense of gratitude for the hospitality and kindness with which they had been treated, they and the friends bade each other adieu; the former departing in God's name, to their respective circuits, missions, and homes.

## CHAPTER XXIX.

Hull camp-meeting—Quarterly-meeting—Appointed to see the first Primitive Methodist missionaries set sail to America—Preaches in Liverpool—Souls in distress—Tour in Lincolnshire—York Anniversary—Forms a class—Missionary services at Nottingham, &c.—The great drummer—Pocklington district meeting—Anniversaries—Hull Conference, many souls saved—Hull circuit's doings—Travail of soul—Highways and hedges—Important remarks—Kingsgrove—Norwich missionary meeting—Zeal of a Wesleyan—Prayer for a man under sentence of death—Important observations—A number of anniversaries in different parts of the kingdom—Good done.

FROM Scotter I came to Hull to assist at a camp meeting, and to attend the June quarterly meeting of 1829.

The camp meeting was supported with efficient preachers, and praying labourers; and the love-feast following it, held in the chapel in the evening, was powerful.

The quarterly meeting was also peaceable and encouraging, a large number of friends from different parts of our extensive circuit came together, and, on inquiry, it was ascertained that our affairs stood in a prosperous position. We did not make any new circuit on this occasion; but we received as a branch Thorne circuit, which had broken down with 113 members. I was by this quarterly meeting directed to assist the missionaries who had been appointed for America, in their embarkation. After meeting with some inconveniences and difficulties, I had the pleasure to see the missionaries on board a vessel at Liverpool, and the day fol-

lowing that of their embarkation, June 17, the vessel set sail with a fair wind. On the following Sunday I preached in Maguire-street chapel to a crowded congregation; and several persons, in distress for their souls, cried to God for mercy. After I had stopped some time with the penitents, I felt so much exhausted with the exertion of the service, that I was under the necessity of retiring to my lodgings. From Liverpool I went to Tunstall, and found matters there to be as they were when I left it. After visiting several places and preaching at them, where I was much blessed and comforted, I returned to Hull. Being appointed to superintend missionary services at Goxhill in Lincolnshire, I proceeded thither; and the meetings were attended by the presence of the *Great Master*: many persons were affected with religious concern, and satisfaction was given with respect to the missionary details of the speakers. I next visited the city of York for the purpose of preaching anniversary sermons for our chapel there; and it gives me pleasure to say, that God blessed my ministrations to the good of the people's souls. I also spoke in St. Clement's-place, where I formed a class, and found several persons determined to serve the Lord. Here I spent profitably a short time with brother Thomas Holliday, whose spirit and conduct as a Christian and able minister of the New Testament I highly admired.

Being engaged with brother S. to preach anniversary sermons at Swanland, in the neighbourhood of Hull, I was enabled to attend this appointment; and a short while afterwards I assisted in holding missionary meetings at Nottingham, Ilkeston, Hucknell, and Botesford. At all these places the congregations were large, and the services delightful; the speaking was

sound and weighty, and free from that spirit of levity that too frequently prevails at missionary meetings.

At Nottingham I preached two missionary sermons, and heard the sound of the Master's feet behind me.

At Bottesford I was kindly received by Mr. Wilson, who was as glad to see me as at former times. Here I saw the *great drummer* who was among the number of our persecutors when we missioned Bottesford in 1817. God had arrested his conscience, had induced him to ground his arms, and to be enrolled among the ranks of the redeemed. My soul felt inexpressible gratitude and thankfulness to the Saviour for the change which I was permitted to see in this place. When we first stood up to preach here in the name of the Lord, the street was our place of worship, and persecution was violent; but now we have a good chapel and congregation, and persecution is unknown. "Praise the Lord, O my soul, and forget not all his benefits!" Our meetings at this town, supported by the assistance of brothers T. King, Simmons, Spencer, and others from Nottingham, proved times of refreshing from the presence of the Lord. I next came to Hull, and was deputed to go to Grimsby to obtain an interview with Mary Burks respecting her going to America to assist in the missions there; our friends at Hull being inclined to send her if she had been agreeable to go; but after I had submitted to her the case in all its bearings, I found she was not disposed to respond to the call, and hence the matter ended.

The next thing that I shall notice is the Hull District Meeting, held at Pocklington. The camp meeting on the Sunday was attended by vast multitudes. In the evening I preached a missionary sermon, and God was with us both in the preaching and praying labours

of the day. The next day a public meeting was held, the speakers gave general satisfaction, and I trust good was done among the numerous strangers that attended. The business of the district meeting terminated in peace, and the delegates departed well satisfied.

My next visit was paid to Thorne, where I had anniversary sermons to preach. I had tolerable liberty, and at the prayer meeting that followed the preaching services, several were wrought upon by the Spirit of God; but the work here was distressingly low. I prayed that God would remove the cause, and that "Zion might travail and bring forth children."

Accompanied by brother Suddards, I next visited Elloughton to preach anniversary sermons. Here a delightful change had taken place of late years; for instead of a barn as our preaching-house, we had an excellent chapel, and a good church of living stones.

The next matter which I shall notice is the Conference of 1830, which was held at Hull. It commenced on the 13th of May and terminated on the 19th.

During its sittings we had preachings at five o'clock in the mornings and seven in the evenings, in different parts of the town. The Conference camp meeting was held on the Dock-green, a very excellent situation for such a meeting, and the people who attended were very numerous. We had three preaching-stands, the praying companies were well supported, and good was done on the camp ground; but in the love-feast held in the evening, an extraordinary weight of Divine power streamed down from heaven upon the people, the speaking was rapid, sound, and clear—cries for pardoning mercy arose in every part of the chapel, and many sinners were converted to God. The state of the Connexion was found to be prosperous; the year's increase



of members was 2,013; and the total number in the Connexion was 35,733. These members were classified into five districts, two of which had been raised by the Hull circuit *alone*.

About a fortnight after the termination of the conference, Hull June quarterly meeting took place; union and peace distinguished our proceedings on this occasion, and the devotional services were full of the unction of the Holy One. In our calculations on the numerical position in which we stood, we ascertained that the Connexion had existed about twenty years, and that in about eleven years of this period Hull circuit had raised more than a third part of the Connexion; and had, on an average, increased a thousand members a year, from the time I entered it as a missionary, on January 18th, 1819. Thus we had reason to adopt the sacred interrogatory, "What hath God wrought?"

But how much more powerful should we have been had all our missionaries remained firm at their posts! When a standard-bearer faints on the battle-field, his conduct throws despondency among the ranks in which he is numbered, and often causes desertion and flight on the part of many, who otherwise would have remained faithful. One main consideration in the conversion of sinners requisite on the part of preachers, is travail of soul, associated with holiness of heart and intimate fellowship with God. If this were the experience of all ministers, there would be manifested an intense desire for the salvation of souls.

Another consideration is—a going out into the highways and hedges—the streets and lanes of the city—preaching in the open air, being instant in season and out of season—imitating the precedent set by Jesus

Christ and his disciples, and the fathers of the primitive church and the reformation. They exhorted sinners, to turn to God wherever they could gain access to them—in the street or the market—on the mountain or the sea-shore—on board of ships or in the humble cottages. This course ought never to be neglected; so that, if sinners will not come to us, we must go to them; and preach to them a full, free, and present salvation; we must proclaim to them the terrors of the law, urge them to flee from the wrath to come, and to bring forth fruits meet for repentance. Show them in the plainest, most earnest and affectionate manner, God's plan for saving their souls; believe that God will confirm his own word in their conviction and salvation; and cherish the utmost confidence in being successful in our purpose; for if we have a dispensation of the gospel committed to us, God has ordained us, and sent us forth to make it known to the sons and daughters of men.

There will, in this arduous toil, frequently take place great conflicts, trials of faith, and inward distress. An attempt to disturb the devil's power, and to rescue poor sinners from his terrible grasp, will naturally rouse the virulence of this fallen spirit; hence the conflict will be often severe and protracted; but if the ministers of God press onwards, "The trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, will be found unto praise and honour and glory, at the appearing of Jesus Christ." 1 Peter i. 7. Some may be disposed, from these observations, to insinuate that as sinners are free agents, and are to be saved by an exercise of faith on their own part, they may therefore reject the message of mercy and render void the faith of the preacher. But from the circumstance of their free agency it may equally be contended

that many of them will receive the truth. Besides, it is the preacher's duty to preach in faith and with the Holy Ghost, sent down from heaven. Some have said, "Well, what can the sinner do, or what the preacher, in the work of salvation?—Nothing." But when, it may be asked, did God ever send forth a preacher on a mission who was unable to do anything? God's servants are not thus empty, they are full, they are moved by the Holy Ghost to preach the gospel; and God says of the ministers of Zion, "I will clothe her priests with salvation," Ps. cxxxii. 16. And, says the apostle, "I am sure that when I come to you, I shall come in the fulness of the blessing of the gospel of Christ," Rom. xv. 29.

The true Christian apostolic priesthood are, therefore, full of the divine furniture, they have been into the holy of holies, and have received, from the high priest of their profession, grace and baptism; and in their ministrations they have fruit, which is the evidence of the divinity of their mission.

The next thing I may notice is the opening of the Kidsgrove chapel, near Tunstall. I had a glorious time at this opening, for the believers present on the occasion had not only faith in God, but likewise confidence that success would crown my labours among them; and God honoured their faith. At this place I have had many a glorious time, and never will my endearments to Kidsgrove be wiped from my recollection. It was here that I was first appointed to be a shepherd in Israel, to feed a flock whom the chief Shepherd had purchased with his own blood.

My next journey was to the city of Norwich, where I assisted to hold a missionary meeting in Rose-yard chapel. At this meeting I was very much interested

with the spirit and zeal of a Wesleyan Methodist, who came forward to speak in favour of our missionary operations. Whilst we were conducting the service a note was sent up to the platform requesting the prayers of the congregation for a man under sentence of death, who had to be executed the next morning. I proposed that we should immediately begin to plead for the poor malefactor; and whilst we cried to God we felt liberty of soul, which inclines me to believe that I shall see the man in heaven.

The city of Norwich, notwithstanding its thirty-six parish churches and numerous clergy, is awfully wicked. Thousands of its inhabitants think that if they go to church, and keep what is styled church hours, they may in the spare hours of the sacred sabbath do what they please. And thousands regard neither the day nor the church; hence the dreadful prostitution of the best of days—the day of rest. And are those numerous ministers appointed by the state to enforce the observance of the sabbath, and to uphold morality and piety faithful in the discharge of their public duty, and in furnishing examples of sanctity and Christian order in their lives and conversation? Alas! it is to be feared, that in many instances, the blind are leading the blind. What might the united influence which these Norwich parsons possess accomplish, were it properly directed, and properly purified? And a similar query may apply to other towns and cities in the kingdom. We should then need fewer of those gloomy prisons that raise their heads in every direction; fewer of those public executions which are so disgraceful in a Christian country; less expense in police establishments, and other institutions occasioned by the crimes and transgressions of our countrymen. O that all the state clergy would arise, and, by

precept and example, perform their duty ; and all those ministers would arise also, who are maintained, according to the spirit and intention of Christianity, by the free-will offerings of the people, and sound a mighty blast on the gospel trumpet, that our country may be elevated in true religion, and that vice may hide its diminished head.

From Norwich, in company with brother Penteny, I went to Lynn. Here I preached three times, assisted in the services by brother Oscroft ; and many were powerfully affected, and I trust *the day* will declare it.

I next went to Boston, and preached, and the Lord was verily there. From Boston I came to Hull, and then went to the city of York, to preach on an anniversary occasion. Here I spent a few happy hours with my old friends and children, and especially with brother T. Holliday. Being engaged for anniversary sermons at Newcastle-upon-Tyne, I started thither and arrived safely. The power of Jehovah was gloriously made known to the crowded assemblies ; and at the evening's prayer-meeting several souls were induced to seek the Lord. At Newcastle I was cordially entertained at the house of Mr. Hall, from whose family I received the kindest attention.

From Newcastle I journeyed to Whitehaven, where I had, according to announcement, to aid in holding public meetings, as well as at Workington and Harrington. All the meetings terminated satisfactorily. I next made haste to reach the south-east side of the kingdom, to attend meetings at Scarborough, Flixton, Filey, and Bridlington Quay. These meetings, also, were good. I proceeded thence to assist at other meetings at Malton, Driffield, Nafferton, and Middleton. The cloud of God's glory rested upon the speakers and the people in

all these services ; and at two of the places sinners cried for mercy, and obtained it, to the joy of their souls.

These circumstances cheered us in our missionary tour, and enabled us to spread the fame of Jesus.

Soon afterwards I went to Warrington, a part of the Preston-brook circuit, to preach anniversaries. After preaching with full liberty, a prayer-meeting was held at which a rich stream of Divine power flowed upon us, and two souls were converted to God. While here I visited several families, and felt happy to find the cause of God gaining ground.

On Monday evening I went to a village called Lawton, and preached to a full house ; the word appeared to make a deep impression on the hearts of the people, as their countenances sufficiently indicated. In the praying service that followed the preaching many souls were powerfully affected, and, I trust, some would thenceforward begin to lead a new life. On taking my departure from Warrington, I travelled to Tunstall, by way of Manchester ; and afterwards came to Hull, the place of my chief joy.

## CHAPTER XXX.

Embarks for Yarmouth—Reproves an infidel—Rough voyage—Hull district meeting—Several anniversaries—Attends Leicester Conference—Anniversary services—Souls saved—Horse without a rider—Anniversary—Testimony against sabbath baking—Woman healed, soul and body—Important facts—Anniversaries and observations—Souls saved—Escape—Missionary services, &c.—Raby Castle—Drenching journey—Bradford Conference—Mr. Flesher preaches, about twenty souls saved—Anniversaries, &c.—Hull quarterly meeting—Charity sermons, &c.—His wife's death—Remarks thereon, and on her character.

BEING appointed to attend the north Walsham district meeting, of 1831, I took the steamer, the *Lowther*, at Hull, bound for Yarmouth, on the evening of the 22nd of March. The wind was blowing heavily, there was but one passenger on board besides myself; and I feared that he would be an uncomfortable one, as he proved to be; for he was an infidel. Having ascertained, when he entered the vessel, that the porters had forgot a part of his luggage, he instantly began to curse them, with a stentorian voice. As he had thus hoisted his flag, I thought it was time for me to show mine; so I reproved him in as gentle a tone as I could, for taking the name of the Lord in vain. He immediately told me that he had a right to express himself as he liked, and that he usually did as I had just heard him do. I told him that it was possible for him to express his meaning without swearing. He replied, that if it were, his meaning would not be sufficiently emphatical without; and that, in short, I had no business with



him. I told him that we ought to care for each other's welfare, and to try to prevent each other's ruin ; as the Bible had expressly commanded us to do these. He then began to curse the Bible, and to blaspheme in a violent manner ; and shortly he withdrew from me, swearing as he went to the fore part of the vessel ; and I retired to the after-cabin : thus we were separated.

Mr. Moody, the captain, a serious man, suggested the propriety of my going to bed before the vessel reached the sea, in order that I might prevent very heavy sickness ; I complied : but when we reached the sea, the wind blowing from the east, the packet rolled very much, and I, notwithstanding my adoption of the captain's hint, became very sick. Afterwards the wind shifted east-north-east, and blew a perfect gale ; the sea running very high. We were a day and a night longer in the voyage than we should, had the weather been favourable. At daylight we got through what is called the cockle, but with great difficulty, the captain being unable to see the buoys in consequence of a fall of snow. We then made for Yarmouth harbour ; but the weather was so tempestuous, and the sea so rough, that no pilot could come to our assistance ; and just as we were crossing the bar, a heavy sea struck the stern of the vessel, and stove in the cabin windows. I was lying on the cabin floor, nearly insensible with sickness ; but the sea, dashing over me, aroused me. Its roaring associated with the clatter of the men's feet upon deck, and the captain crying aloud, "Port! port!" alarmed me much ; for I thought the captain cried "Boat! boat!" and I had the idea that the vessel was going down. I hastened up the cabin steps, though nearly exhausted with sickness, and drenched with water ; and when I was able to question the captain, I

learned that we were over the bar. The engine, however was broken, and matters were in great confusion. In the captain's opinion, had the engine given way before we had crossed the bar, we should have perished. We did not reach Yarmouth until Thursday morning, having been on the water from Tuesday evening, the time of our departure from Hull. Though I was so exceedingly ill and sick, as to be apprehensive that I should burst a blood-vessel, yet, blessed be God! my mind was kept in peace. Before I embarked, and during the former part of the passage, I had an impression that I should have to go through danger, and endure difficulty; and, therefore, at the Throne of grace I obtained preparation for the struggle. After taking breakfast with the captain, and visiting brother Bellham, the superintendent preacher of the Yarmouth circuit, I took a coach for Norwich, and lodged at Mr. Graham's, where the superintendent of the Norwich circuit resided. After conversing with our friends belonging to Rose-yard chapel, I saw the necessity of a preacher being appointed to officiate therein, and to mission sundry places around the city. Ere the day ended, I proceeded from Norwich to North Walsham, where I abode, during my stay, at the house of brother Tetley, the superintendent. We had a comfortable district meeting; for which I thanked God, as did the brethren. On the sabbath I preached two sermons to excellent congregations; and the Lord was specially present. On the Monday evening I aided in holding a missionary meeting; the addresses were appropriate and powerful, and highly satisfactory to the congregation.

I proceeded next to Grimsby, in Lincolnshire, to attend the Hull District meeting. At this meeting

business was executed well, and quickly ; and on the Monday evening the delegates held a missionary meeting, which was attended by an audience filling the chapel to overflowing. Afterwards I went to Manchester, to preach school sermons. Here, sister Elizabeth Allen officiated twice, and I twice ; the collections were upwards of 26*l.*, and the presence of the *Highest* was in all the services.

From Manchester I went to Middleton, about five miles distant, and collected about 6*l.* for its chapel ; but, oh ! I was concerned to find that the work of the Lord was low.

Tunstall was the next place which I visited, and here I found my partner in life in a very feeble condition. After leaving Tunstall, I assisted our friends at Knowl-wood, in the reopening of their chapel, a new gallery having been put into it.

This chapel is singularly situated, standing on the declivity of a lofty hill, with a wood rising in its rear. The services were so well attended, that for lack of chapel-room many of the people had to stand in the wood, where, as the pulpit faced them, they could see and hear me through the chapel-windows. Also, brother J. Garner and R. Woodhall preached on the occasion ; and, notwithstanding the depression of trade, and the consequent poverty of the people, the collections amounted to 20*l.*

On the Sunday following that on which I was at Knowl-wood, I preached sermons for the Sunday-school at Biddulph Moor, where I was sorry to find the work of God low.

On the following week I went to Leicester to attend the Conference of 1831 ; which began on the Friday, and ended on the following Wednesday afternoon.

The religious services were well supported and very powerful. At the camp meeting there were two preaching-stands, and at each preaching service fifty minutes were allowed for the delivery of two addresses and for the singing and praying associated therewith, each offender being subject to a fine of one shilling for every minute he occupied beyond his proper time. I preached once, but through a hoarseness I could hardly go through the service. In the evening I had to lead the Conference love-feast; and during the former part of the service I was much oppressed with the powers of darkness; but before its conclusion the Lord delivered me, and diffused so much of his power among the people, that cries for pardoning mercy were uttered in different parts of the chapel, and soon prisoners were released from their chains, and believers rejoiced with great joy.

While preaching a missionary sermon on Monday evening, I felt a gracious influence; but, as my hoarseness abated not, I concluded the service within an hour, and left the people to pray with some souls in distress. Having arrived at my lodgings, I retired, wept, and prayed that the Lord would save sinners; and, blessed be his name, he answered.

On the Tuesday evening a missionary meeting was held, at which brothers Bourne and S. were chairmen alternately. The speaking was very good, though one error was committed,—brother ——— was suffered to go beyond the time allowed for each speaker, and when the offence was brought before the Conference, he was suffered to escape without censure. This was considered by some delegates to be highly objectionable.

When the Conference had terminated, I proceeded to Nottingham, where I remained for a few days with Mr.

Wilson, a warm-hearted friend, who had entertained me affectionately some years previously, while attending a Conference held at the town. According to an appointment, I preached anniversary sermons at Belper on the Sunday, and on the Monday I departed for Beverley in Yorkshire, where I had to attend a missionary meeting in the evening.

Hull circuit's quarterly meeting began on the Tuesday, and through pressure of business it continued nearly the whole of the week; but the success which had crowned the labours of its members, rendered toil sweet.

On Sunday I preached missionary sermons at Patrington to large congregations; and I know not that ever I enjoyed greater liberty in speaking. Several sinners were shaken, and of these one woman came to Keyingham on the following Wednesday evening, and obtained liberty through the blood of the Lamb. I was much fatigued with these labours; but the hospitable families who entertained me, afforded me every necessary comfort.

On the Monday evening I went to Easington, on the Western shore of the German Ocean, to aid in holding a missionary meeting, and after the meeting I returned to Patrington. I was sorry to find the work of God low; but afterwards glad to hear that the meeting had had a reviving effect.

On the Tuesday evening I attended a missionary meeting at Patrington, in the Baptist-chapel, where the speaking was savoury and the collection good. On the night following I attended a public meeting at Keyingham, and here the Lord converted two souls.

On Saturday I left Hull for York, where I assisted to hold a camp meeting on the Race-ground. The multi-

tude which attended this meeting was very great, and the Divine influence thereon, throughout the day, was very gracious. However, when we had concluded the last of the praying services, and had just reached the stand where the last sermon was to be delivered, Satan entered into a wicked man, who turned his horse amongst the people without a rider. The horse, however, galloped away and leaped a hedge, pursued by some of the sons of Belial. This circumstance produced a temporary confusion among the people; but not such as to hinder me from proceeding with my discourse. Another attempt was made to annoy us with the horse, but with little effect, as we soon concluded the service and repaired to the chapel, where brother William Howcroft preached a powerful missionary sermon. In the prayer meeting which followed the evening's service several persons were in distress of soul; but, through unbelief, they did not obtain liberty. On the afternoon and evening of the following day, we held a missionary meeting, and the speaking, the feeling, and the collection were good indeed.

I next visited Swinefleet, where I preached a missionary sermon, and brother J. Flesher two. Afterwards an interesting missionary meeting was held, and was well attended, powerfully addressed, and liberally encouraged by the friends of our missions. After these services I proceeded to Tunstall, and, finding my wife afflicted as usual, caused me deep and protracted suffering. While I was in Staffordshire I preached twice for the benefit of the Sunday-school at Congleton, and though I had considerable freedom while speaking in the evening, yet I was depressed to see the work of God low, and the people apparently illiberal in their support of the institution for whose interests we had

assembled. On the following Sunday I preached for the Sunday-school at Talk-o'-the-hill, and afterwards for the benefit of the chapel here. In returning to Tunstall with certain friends, we sang nearly all the way, and felt happy in the God of our salvation.

During my stay in Staffordshire, I preached also at Pitt's-hill, and led a love-feast, and attended the quarterly visitation of the classes, besides preaching in the school-room; and in all these labours I heard the sound of my Master's feet behind me.

August 30th, 1831, I came to Hull to attend the quarterly meeting, and was glad to find the work of God progressing, and the brethren dwelling together in unity.

On Sunday, September 14, I preached anniversary sermons for Elloughton chapel, but was somewhat limited in soul; yet I believe good was done. After returning to Hull, and preaching in Holderness-road, I went to Scarborough branch; and on the sabbath preached two sermons for the missions at Filey; in both the services the God of missions was present. The individual at whose house I was stationed, was a baker; and when I entered the house on the sabbath morning, I found the floor covered with unbaked pies and puddings. Being grieved at this sight, I turned away, and went to the chapel. I wished some other person than the baker would invite me to dinner; but as no other did, I went to his house, hoping that I should find an opportunity to reason with him on the iniquity of his practice. When I re-entered his house, he was drawing the oven, while some of his customers were hurrying away with their dinners. I began without delay to preach to him and them about their profanation of the day of God. When I had ceased my address, he



acknowledged that the practice of Sunday baking was wrong. I felt grieved on his account, for he appeared well-disposed. After having had some conversation with him, I prayed with his family, and took my departure. In attending a class meeting on this occasion, a man accosted me, desiring to know what sermon it was that I had once preached at River-bridge. I told him I could not inform him, as my journal was not then in my possession. He said he had a strong desire to know, because it was under that sermon that his wife, who had been possessed by the devil, and much afflicted for twelve years, was healed in soul and body, and that she had, after living for some time afterwards, died happy in the Lord. I felt thankful at hearing this fact; and I now bless God that many similar facts have been stated to me, as having been the result of my labours. How necessary, then, is it to go on casting the bread upon the waters, assured that it shall be seen after many days. To God be all the glory!

The next place I visited, to assist in missionary services, was Scarborough, where, on a Monday afternoon, and by adjournment, in the evening held a public meeting, assisted by two Baptist ministers and one Independent. At the evening meeting one of the Baptist ministers observed that he had been partly disappointed in not hearing, as on former occasions, a detail of facts, which, in his views, always gave peculiar interest to missionary meetings. After he had finished his address, I arose, and said it was a *fact* that, on January 28, 1820, I came to Scarborough, and preached in the open air, to a large multitude, that souls were converted to God, and that a church was formed; that I afterwards raised the banner of the cross at Cloughton, Robin Hood's bay, Whitby, and other places; and that the

powers of darkness were shaken, and souls were saved. I further said it was a *fact* that I proceeded to Leeds, and began to sound the gospel trumpet in a room in Sampson's warehouse, occupied by a dancing-master; that here the *devil and Sampson* gained a temporary advantage over me, the latter having been induced by the former to shout that the warehouse was falling, and thereby to cause many of my hearers, through fear, to rush to the door, and dash down the stairs, falling one upon another; and others to attempt to jump through the windows;—and yet that all were preserved from harm, and were restored to composure by my singing, “Come, O come, thou vilest sinner,” &c.; that, at the next preaching service, the devil and Sampson had forestalled me and my friends, and had hung a padlock on the door to prevent us from entering to worship God; that we stood in confusion until Sally Taylor offered her cellar as a place of worship, which was accepted; that in the cellar the glory of God was revealed, and souls were saved; and that a society was afterwards formed, a chapel built, and the mission rendered otherwise prosperous. I observed also that it was a *fact* that I went to London, and, among the sabbath-breakers buying and selling on the sabbath, in Clare-market, uplifted the voice of reproof, in the name of the Lord, and warned metropolitan sinners to flee from the wrath to come; and that, despite of great persecution and danger, God made me instrumental in the salvation of souls. When I had related several other *facts* which had occurred in my different missionary tours, I sat down; and a respectable gentleman in the congregation then arose, and requested permission to say a few words. Permission having been given, he spoke about the importance of missionary enterprise, and the

necessity for all present to encourage it; and he observed, that what I had stated respecting Leeds, and Sally Taylor's cellar, he knew to be true. His observations produced a powerful effect upon the meeting, which was afterwards admitted to have been the best Primitive Methodist missionary meeting ever held at Scarborough. I next accompanied certain of my brethren to Bridlington-quay, and Nafferton. At the former of these places a missionary meeting was held in the Union chapel, and was liberally encouraged by the contributions of our friends; and at the latter our success was in every respect encouraging.

On returning to Hull, I found that my next business was to aid in missionary services at Cottingham. Accordingly, on a Sunday afternoon we held a public meeting, and in the evening I heard brother T. Holli-day preach, with Divine power. On the Sunday following I preached anniversary sermons for Beverley chapel; and in the morning I had liberty of soul, but was in partial bondage in the evening. R. M. Beverley, Esq., a celebrated polemic, was present, and he put into a collecting-box a half-sovereign. After the service I took supper with his sister, who was not ashamed of the cross of Christ. On the following Sunday, I preached twice in aid of Hessle chapel; the congregations were good, and the devotional feeling excellent.

I next went to Leeds to assist on an anniversary occasion. At the evening's service the chapel was filled to overflowing, and at both services we had times of refreshing from the presence of the Lord; two souls being brought to the enjoyment of salvation by faith.

On the Sunday following I preached anniversary sermons at Tunstall, where I had much Divine help; but I was sorry that the work of God was not advancing.

My next appointment was at Quarry Bank, in the Darlaston circuit, where I had crowded audiences and powerful times. In the afternoon's service I was led to make a long introduction to my sermon, and to dwell on some topics exactly suitable to certain of my hearers, who had launched so far into trade as to neglect their souls and destroy their usefulness in the church. God had, however, suffered distress to overtake them; for their measures had been deranged, and their expectations blighted. I observed, in my address, that the Devil was present, as well as the Lord, and that if they did not take care, he would preach to them as fast as I could, and tell them that some one had informed me of their condition, since I had entered their neighbourhood. I also assured them that I knew nothing about them, having made no inquiries; but that God, who was with me, knew all their public and private conduct, and had led me to dwell upon such topics as would no doubt be adapted to the conditions of some of them. I afterwards found that the Lord had used me for his own holy purpose; for certain individuals came to me and said that they were the persons whom I had described, and that they thought I had known that they were hearing me. I told them I knew nothing of them, not being able to recollect ever having seen them. One of them invited me to lodge at his house; and I accepted his invitation, and admonished and warned him about the interest of his soul.

On the Sunday following I preached at Pitt's Hill and the heavenly fire burned fervently and brilliantly upon many hearts. Journeying from Staffordshire to Hull by coach, I had to cross Stanidge, a lofty mountain between Oldham and Huddersfield. Surrounded with darkness and a thick mist, danger beset the pas-

sengers ; for, as the coachman could not see the road, we were liable to be precipitated down an awful side of the hill. However, one of the passengers alighted from the coach and led the horses till we were thought to be on safe ground, and thus were we preserved ; for which I thank God. I arrived safely at Hull on Saturday ; and on Sunday morning, November 29, 1831, I preached, and led a love-feast in the afternoon. At the love-feast a glorious unction from the Holy One rested upon the people : one individual received purity of heart, whilst confessing his need of it ; the faith of God's people became powerful, and they rejoiced with exceeding joy.

On Tuesday, December the 1st, the business of Hull December quarterly meeting began ; and though it ended satisfactorily, yet during the week, pain was occasioned by our having to discontinue the labours of a travelling preacher through inefficiency. Every circuit in Sunderland district had refused to have him at a preceding Conference ; but, for the purpose of giving him a longer trial, he was received by the delegates of Hull circuit. However, the branch in which he was stationed made such serious complaints about his conduct, as to render his continuance intolerable ; therefore he was dismissed from the itineracy with a promise that some pecuniary help should be afforded him with which to commence some suitable handicraft, should the circuit's next quarter's revenue increase.

On Sabbath, December 6th, 1831, I preached morning and evening in Mill-street chapel. In the first service I was rather bound in spirit ; but in the second, I had good liberty ; and at the meeting which followed, one sinner was converted.

On the next Sabbath I laboured at Cottingham, and on the week evenings at Hull, Holderness-road, and other places; and on Christmas-day, in Mill-street chapel, a fresh baptism was poured upon the people.

My next Sabbath was occupied in preaching anniversary sermons for Grimsby chapel; and on the Monday I attended one of the Grimsby circuit's quarterly meetings, which was rather perplexed with a case affecting two young men, local preachers, who had begun to mission without any official authority, and to carry a *white flag* whilst singing through the streets. The defendants were reminded that the preaching of Christ and him crucified, and the fulfilling of the design of God in going into the highways and hedges to compel sinners to come in to the spiritual banquet, did not require such ostentatious display as that which they had exhibited; that their display was not consistent with the scriptural course of missioning, or in character with the kingdom of Christ; and that, therefore, they must discontinue it, and labour in a simple, humble, and persevering manner, for the conversion of sinners to God. One of the youths promised to obey the church, but the other refused; and the meeting, wishful to save him, gave the latter three months in which to reconsider his rebellion, and have opportunity for repentance.

On Jan. 7th, 1832, I preached school-sermons in the neighbourhood of Oldham, in Lancashire; and in the evening of the 8th, I addressed a large congregation at Oldham. The people here appeared sincere Christians, and the work of the Lord prospered among them. From Oldham I went through Bolton and Manchester to Warrington, where I preached two anniversary sermons on a Sabbath; and on the following Monday evening, ac-

accompanied by brother Jersey, I went to preach at a country village, where I had a shaking time, which, I believe, will never be forgotten.

After visiting Tunstall, I went to Macclesfield to preach, and had satisfactory seasons; for, in the first place, six souls found peace with God; and, in the second, the collections far exceeded the people's expectations.

My next engagement was for the anniversary sermons at Pitt's Hill; and here we had a soul saved, and liberal collections.

As Hull March quarterly meeting for 1832 was approaching, I proceeded thither to meet my brethren. After the business of Tuesday and Wednesday had closed, we held two interesting missionary meetings in Mill-street chapel, and God was with us in a special manner. On the following week, I accompanied brothers Sanderson, Bywater, Eckersley, and Quirk, to hold a public meeting at Easington, and we had a glorious time. But after the meeting, as five preachers, the driver, and two women, (one of whom was pregnant,) were returning to Patrington in a cart, we had a narrow escape. The horse, taking fright at some gipsies encamped on the side of the road, rushed to the side of the hedge, and overturned us. My shoulder fell upon the horse's back, my legs between his belly and the shafts of the cart, and my head against the side of the dike. The pregnant woman was thrown over me, and she cried as she fell, "Lord, have mercy upon us." I expected that some of us would have broken limbs, and that others would be killed; but, thank God! but little harm befell any of us. Providentially the horse was stuck fast by the side of the hedge, where he lay until we were all rescued from peril. Several missionary



meetings were held during the week in the Patrington branch, and were exceedingly good. Afterwards, I went to assist in holding missionary services at Scotter and Gainsborough. At the latter place the missionary sermons were preached, with great ability and divine power, by brother J. Flesher. After having held a meeting at Gainsborough, we went by the steamer down the Trent to Epworth, the birth-place of Wesley; and when I arrived at the ferry, I found that the Epworth friends had provided a small cart and an *ass* with which to convey me to the village. At two o'clock P.M. I preached a sermon; and in the evening we had a famous missionary meeting, and the platform was well supplied with speakers, whose exertions in the holy cause greatly benefited the overflowing assembly.

Our next appointment was at Scotter, where we held a meeting in the afternoon, and, by adjournment, in the evening; and where a sermon of considerable power was preached by brother Sanderson. Having left Scotter, brother Howcroft preached at Kirton with grand effect; and here, too, we held a public meeting. When I was called to speak I felt a little embarrassment, but, without reference to the chairman, I started to sing the hymn, "Mercy's free," &c. The novelty of this proceeding was exciting, and the divine influence experienced by the people was extraordinary. After this interesting meeting, I was entertained at the house of Mr. Travis; whither, on the following morning, several people came to request me again to sing them "*Mercy's free*;" and I complied. From Kirton we went to Messingham, and here we held a meeting; but, being much fatigued with constant labour, I did not enjoy it so pleasantly as I had the former ones; nevertheless, the people were satisfied.

After the week's tour, I preached at the opening of a new chapel at Yaddlethorp, where the congregation was too large to be admitted into the chapel. Here I had a blessed time while raising up my Ebenezer in the name of the Lord. After finishing my service I rode back to Scotter, where I arrived just before preaching-time; and, as the people insisted on my taking the pulpit, to prevent giving offence, I consented. I felt very weak at the commencement of the service, but, as God came up to my help, I had a gracious time. "Praise the Lord! O my soul."

The week following these occurrences, I went to the city of York, to attend a district meeting, and was kindly entertained by Mr. W——l, druggist. On the Sabbath we held a camp meeting on the race-ground, which was attended by very many people, who conducted themselves respectfully. In the evening we had a glorious love-feast, at which good experience was spoken. On the Monday two missionary meetings were held; before the evening one, brother T. preached a missionary sermon; and on the Tuesday evening, by particular request, Mr. J. Flesher preached a sermon of great force and influence. From York I went to the Sunderland district meeting, held at Darlington, which began on Saturday and closed on Monday. On the Sunday, I preached a preparatory sermon, and led a quarterly love-feast. On Monday night, brother Herod preached; and on Tuesday we held a public meeting, which was interested by the instructive and powerful addresses of some of the delegates. The next Sabbath, I was at Barnard Castle, preaching on behalf of our missions. On Monday afternoon, we had a missionary sermon by brother W. Harland; and in the evening we held a public meeting, which was well attended and supported,

the Wesleyans having given up their preaching service in order to be present with us. On Tuesday, I visited brother Burton, at Middridge; and the next day, brother Harland, superintendent of Westgate Branch, took me in a cart to preach at Westgate. It was terrible to be jolted in a cart for nearly a day over hill and dale! When we arrived it was preaching-time; hence I had to step out of the cart into the pulpit. I was very unfit to officiate, but I discharged my duty, and the people were blessed.

The next day I had to travel by the same conveyance as on the preceding, and on an equally rugged road, to Barnard Castle. From this place we went to hold an evening's missionary meeting at Staindrop, where we dined with the servants of the Duke of Cleveland, who kindly showed us through Raby Castle, the seat of the duke. The interior of his Grace's seat is magnificent, and the museum curious and rare. We purposed going through the gardens, but were prevented for lack of time. Our public meeting was interesting and well attended, though much rain fell. From the meeting a friend took me in his cart to Darlington, where I arrived at about twelve o'clock at night, drenched with rain, and nearly exhausted.

The next day I went by coach to Leeds, and at night reached the hospitable abode of my old friend, Mr. Reynard, who has been a succourer of many as well as of myself.

From Leeds I proceeded towards Tunstall, where, on the second day from my departure, I arrived safely, with all the accounts and documents of the district meetings which I had attended as the general committee's delegate. I had soon to leave Tunstall, to attend the Conference at Bradford, in Yorkshire, which

commenced its sittings on Friday, May 18, 1832, and terminated them on the Thursday following. The whole period of this Session of Conference was to me one of much mental exercise ; still it was pleasing to find that the Connexion was in a prosperous state, the increase for the year being upwards of four thousand. Several new regulations were made ; one of which was, that the Book-Room's concerns should be settled upon a trusteeship, for the benefit of the Connexion.

The religious services were conducted with excellent order, and were uncommonly powerful. The camp meeting, on the Sunday, was attended by many thousands of people ; and on Monday evening brother Flesher preached with great satisfaction to an overwhelming congregation in the chapel. It was supposed that, in the prayer meeting which followed his sermon, about twenty souls were converted to God.

Hull quarterly meeting for May, 1832, commenced on the 27th instant ; and it was prosperous, peaceful, and enterprising. On the Sunday preceding the quarterly meeting, we held our yearly camp meeting, and a love-feast afterwards. Both services were good : at the latter the speaking was pointed, and accompanied with Divine unction ; and at a succeeding praying service one soul was set at liberty. On the Sunday following I preached in Mill-street chapel, and God shook some souls to their centre.

The next Sabbath I was preaching anniversary sermons at Leeds, where several souls were brought into distress, and one or more into the enjoyment of peace through the Lamb's all-cleansing blood.

After this service I proceeded to Staffordshire, and here I preached in our chapel, at Tunstall, on a Sunday evening, and at Pitt's-hill on a Thursday evening.

On the latter evening the following words were my text :  
“ Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man ; one that feareth God and escheweth evil ? ” Job i. 8. Whilst I was dwelling on the envy entertained by the devil and his agents against good men, suddenly (through some infernal power, I believe,) the stool on which I stood in the pulpit gave way, and I fell against the pulpit’s door, which flew open as I was falling ; but I caught hold of the pulpit’s bible-board with my right hand, and recovered myself. Had the devil succeeded in throwing me out of the pulpit, I should probably have been killed, or made a cripple for the remainder of my life. Either of these consequences would have just suited Beelzebub ; but he broke his teeth in attempting to gnaw the file. I remained composed, continued preaching with all my might, beheld the power of God flowing upon the congregation, heard shouts of praise from every part of the chapel, and saw confusion take hold of the hosts of hell ! A few days afterwards I spoke at Burslem and Tunstall, and one person found the Lord.

My next service was in aiding to re-open our chapel at Englesea Brook, which had been greatly improved by the insertion of a gallery. I preached three times, and Mr. Bateman once : the attendance was numerous, and, considering the size of the place, the collections uncommon, amounting to 22*l*.

At Talk-o’-the-Hill, on the Sabbath following, I preached for the Sunday-school, and was very much pleased with the simplicity of the singing services, all connected therewith being plain and consistent with Christianity. From this place I went to Winster, in Derbyshire, to re-open a chapel. I preached three

times, and had uncommon visits from the Lord. The collections were extremely good, as many rich people attended the services, and threw into the treasury of their abundance.

My next engagement was to dedicate a temple to the service of Almighty God, at Kneighton, near Ashbourne. I officiated on a Friday and the following Sunday ; but I had not the liberty and power which I had experienced in the Winster services. The state of the weather was rather unfavourable, yet the congregations were very large, and the contributions good. I lodged at the house of Mr. Smith, on the Friday and Saturday, but when I had finished my work on Sunday evening, Mr. Pountain took me in a spring cart to his residence at Hulland. Having tarried a night with him, I went to Derby, and took a coach for Nottingham, and proceeded thence to my favourite spot, HULL.

Our circuit's quarterly meeting began on August 29, 1832, and business was comfortably conducted ; our funds were well replenished, and, for the quarter, we had an increase of 100 souls.

My next journey was to Scotter, to preach charity sermons. Here I had powerful visits from above ; and the Lord made bare his holy arm, amid large assemblies of precious souls.

Leaving Scotter, I crossed the Trent, and spoke in our chapel, at West Ferry, to a crowded congregation. From this place a friend took me in a conveyance to Yaddlethorp, where I preached for the benefit of the chapel. The Lord was with us, indeed ; but, oh ! how glad should I have been to see the people more liberal than they were in helping his cause. Barrow and Goxhill were next the sharers of my toil ; and at the

former place the labour was sweet and refreshing, but at the latter I felt as if ploughing upon a rock.

Leaving Goxhill, I went to aid in holding a missionary meeting at Cottingham; and, considering that there were but three speakers, we received support much more ample than we expected.

On the following Sabbath I preached twice in aid of Elloughton chapel, and I was in my full glory in the afternoon; but in the evening was bitterly assailed by the inhabitants of the bottomless pit, who brought clouds of darkness on the whole assembly.

On the Thursday following I attended a committee meeting, to which were submitted the circumstances of Beverley chapel. As it was in arrears for interest due to the mortgagee, the proposition was carried, that the trustees should meet those arrears by contributing equal sums. This measure soon produced a powerful effect, for the unwilling brethren made their escape, but the honourable remained, and bowed their shoulders to the burden.

My next tour was to Preston, in Lancashire, where I was kindly received by Mr. Pomfret, who took me in his gig to Chorley, to preach two sermons for the chapel; and we had a prosperous day. On Tuesday Mr. Pomfret took me twenty miles, to North Meaols, a mission belonging to Preston circuit. I preached to a mighty congregation, scores being unable to enter the chapel; and the people were so much blessed, that they reluctantly disassembled.

On Sunday, September 14, 1832, I preached in the morning and the evening, at Preston: the morning service was very glorious; all hearts appeared to be engaged with the Lord; and, after the evening's sermon,



five souls professed to find redemption in the blood of Jesus.

From Preston I went into Staffordshire, and with brother W., preached for the benefit of Wrine-hill chapel, with good liberty.

October 28, 1832, I was engaged at Market Drayton, in behalf of its Sunday-school. The morning of the day was unfavourable, being rainy ; nevertheless, the people were liberal in their attendance and contributions. In the evening's prayer-meeting, which succeeded the preaching service, there was a mighty stream of Divine influence, which forced some people to the ground ; but, alas ! soon this was displaced by darkness and confusion. Whilst some of the *members* of our society were falling down, some were dancing in the congregation, and some were praying aloud in the singers' pew, striking a table with their hands, and occasionally the plates containing the collection, causing others to increase the bustle by taking the plates away. Nor have we reached the climax of the disorderly movement ; for some persons, in their excitement, seized the tops of the pews, and tore some of them off ; others stood staring with astonishment, at the conduct of the actors ; and the wicked, who crowded around the doors, began to curse and swear aloud. I laboured to arrest the wildness of the meeting, and to restore order, by exhorting believers ; but I was as unsuccessful as if I had tried with a word to still a tempest : this occasioned me much distress of mind.

On the Sunday following I preached in behalf of Burslem chapel, as did sister Allen also : we had a successful day, and the work of God, which had been feeble, received new energy.

On Sunday, October 11th, 1832, I preached at Bol-

ton, where I was in partial bondage; yet the people were blessed, one soul was set at liberty, and many believers were quickened. On the Monday evening I assisted four of my brethren to hold a missionary meeting; and, during the whole of the service, a devotional feeling predominated. This was followed by excellent missionary meetings at Bury and Heywood: at the latter place a gentleman was present who had built our people a chapel, and who, besides having contributed liberally to the collection, manifested his friendship to our cause in divers other ways, which are remembered with gratitude.

In a few days after I had left Lancashire, I preached missionary sermons at Beverley, and officiated at several Yorkshire villages in the neighbourhood of Hull. Afterwards, I went to preach three sermons for Holbeck chapel, in Leeds circuit: the attendance was large, and one soul was saved.

About the end of the year 1832, I received a letter from Tunstall, stating, that my wife's health was so much worse than it had been as to render my presence desirable. I believed that an important event was approaching; but having engaged to improve the death of the late Mrs. Sugden, I was in a strait, whether I must obtain a substitute, or defer going to Tunstall till after my engagement had been fulfilled. I therefore wrote to Tunstall, to inquire if danger was so near as to require my *immediate* presence, stating that I should depart immediately if I received a reply in the affirmative. But, how sudden! I received the answer, that my wife had departed this life. This information was *painful to me*, as I was deprived of the opportunity of supporting her in her last hours. I immediately took a coach, and arrived at Tunstall late at night—to me a gloomy night!

On the following morning, however, my mind was greatly relieved, having been informed by brothers Nixon and Hancock, that they had no doubt of the final safety of her for whose departure I had to mourn. Here I may be allowed to give a few facts of my companionship with the partner of many of my joys and sorrows, whose remains were committed to the dust, in Tunstall new churchyard, on Jan. 15th, 1833, in the 53rd year of her age.

We were united in the bonds of wedlock at Newcastle-under-Line, on the 28th of July, 1800; and she was converted to God in the commencement of the year 1805. Having already stated some circumstances of her conversion, I need not repeat them. Her disposition was naturally placid, and, in her habits, she was industrious and careful. When I was converted she did not see the necessity of being saved, but she knelt with me at my family altar, partly to oblige me, and partly from the fear that, if I did not continue to live religiously, I might relapse into conduct as wild and reckless as that on account of which she had been a sufferer. But, blessed be God! he soon showed her the need of praying in earnest for the salvation of her soul, and then granted her the blessing whilst she was pleading for it in secret. After having received the assurance that her transgressions were forgiven, she came to me and said, "I know the Lord has pardoned me as well as he has pardoned thee!"

Afterwards we instituted prayer, band, class, and local preachers' meetings in our house, and several happy years passed away without any interruption or privation of each other's society. But by and by I was called of God to leave the world and become a missionary to my countrymen: then there was an interruption of con-

jugal and domestic comfort which was painful to both of us, but especially to my wife, who felt her deprivations with great sensibility. When I was called to leave her for long periods, and was exposed to great hardships and sufferings in my missionary labours, her distress was often extreme; but the Lord came to her help in an extraordinary manner, and enabled her to bear her trials with great calmness and resignation.

On one occasion when I had to take my leave of her (the time when I set off to mission Hull), she was very downcast; and, after I had bidden her adieu, her mind sunk into distress which was nearly insupportable. She fell down before the Lord, and cried to him to take me from her heart, assured that, if he did not, life would be intolerable in my absence. The Lord answered her prayer, and the manifestations of his power and glory were so great that she shouted for joy, and told a friend, that her confidence and joy in the Lord were such, that, if she had had as many husbands as Solomon had had wives, she could have freely given them all up to the Lord Jesus.

In a short time afterwards we disposed of our furniture, and ceased housekeeping at Tunstall; then she removed to Hull, where, as I was engaged missioning the neighbouring towns and villages, I had frequent opportunities of being with her. She was then in a peaceful and devoted state of mind, and was very useful in the work of the Lord. The missionary work continued to prosper, and, aided by my fellow-labourers, I extended it northward into the counties of Durham, Northumberland, and Cumberland. On this account my wife and I resolved to take lodgings at Darlington, thinking that we should more frequently have the benefit of each other's society than we could were she to remain at

Hull. But ah ! how uncertain are mortals' plans ! Soon did there appear in the conduct of my beloved partner those symptoms of mental derangement which enhanced the trials and difficulties of my life. I had purposed, after having secured lodgings, to direct her by letter when to come to Darlington ; but, unknown to me, she had been in the town a week, and even present at a Sunday evening's service, ere the letter was sent to her ; and then, unknown to me, she went to Newcastle-upon-Tyne. My astonishment was indeed great when I received a letter from a friend there informing me that she was at his house.

Her case gradually became such, that it was necessary for particular care to be taken of her. Accordingly she was removed to the abode of her parents in Staffordshire. Her distressing and protracted affliction was to me painful ; but, thanks be to God ! before life closed, her mind arose nearly to its former strength ; she was enabled to put her confidence in the Lord, and her end was peace.

## CHAPTER XXXI.

Resumes his journal—Secret pleadings and souls saved—Great increase—District meetings and Conference—Souls saved—Occasional services—Souls saved—Settles disputes—Anniversaries, &c.—Visits London—Escapes—Preaches on a coach—Visits Cornwall, a great work—Deaths of horses, &c.—Returns—Step-mother and drowned daughter—Arrives at Hull—Quarterly meeting—Renews his journeys—Souls saved—His second marriage—Conference—Occasional services—Souls saved—Funeral sermon—Cholera—Occasional services—Accident—Newcastle-upon-Tyne anniversary—Hull missionary meeting—Chapel opening—Visits London—Circuit's increase—Answer to prayer—Tunstall anniversary—Conference camp-meeting, many souls saved—Hull camp-meeting, souls saved—Stage-coach conversation—Moneyash chapel opening.

IN resuming my journal, I may observe, that I attended the quarterly meeting at Hull, in March 1833, and, on the Sabbath previous thereto, preached and led a love-feast. After the love-feast there was held a prayer meeting, at which several souls were set at liberty. Indeed, I was confident that God would make bare his holy arm; for, while pleading with him in secret before I entered into the public services of the day, he assured me that his salvation would go forth, and my confidence remained unshaken till it gave place to sight. Our circuit's affairs were very prosperous; for when the accounts were closed, we found that a nice balance was in our favour, and that we had, what was still better, an increase of 546 members for the year.

On the Sabbath-day following, I aided to hold a missionary meeting at Elloughton, and preached at

Ferriby ; the attendance was good, and the Divine presence was graciously felt.

On the next Sunday I preached twice at Cottingham, and took hold of God's strength for the raising of his work. I next proceeded to Newcastle-upon-Tyne to attend a district meeting as a general committee delegate. The meeting was comfortable, with the exception of a little altercation, which took place in the stationing of some of the preachers ; and it was followed by the holding of missionary services, at which I felt much freedom of soul, and much celestial power.

Leaving the north, I went to a district meeting held at Silsden. Here the religious services were full of Divine unction, and the district business was readily and peacefully despatched. On the Sunday evening I had a glorious visit from on high, and two souls were set at liberty. A missionary meeting was held at Skipton in Craven, in a large room fitted up for a preaching-house ; and I was happy to find that, through the diligence of the society, the work of the Lord was progressing.

From Craven I journeyed to Tunstall to preach ; and thence to Sunderland, to be present at the Conference of 1833. The religious services, connected with this Conference, were extraordinary—every morning and evening a camp meeting was held about a mile out of the town ; and it was supposed that about TEN THOUSAND people were present at the Sunday's one. There were two preaching-stands ; and at one of these I spoke once, and then departed to South Shields to preach a missionary sermon.

A missionary meeting was held at Sunderland on Tuesday, and, by adjournment, on Wednesday evenings. The chapel was much crowded, and the speaking was



energetic. On Thursday evening I preached, and several souls professed to find the Lord: thus, the services of the Conference had a glorious termination.

From Sunderland I went to Frosterly in Weardale, and preached there on a Sunday morning, and in the evening, at Wolsingham; and I trust the powerful influences which attended my labours will be joyfully remembered for ever. On the Monday a public meeting was held at the latter place, and one soul was saved. On Tuesday I preached at Staindrop, and then assisted to hold a public meeting; and on the three following days I attended public meetings at Westgate, Nenthead, and Alston, where the Lord baptized the speakers and the hearers.

After these meetings I attended Hull circuit's quarterly meeting, and was glad to find that we had sufficient funds to meet demands; and an increase, for the quarter, of 101 members.

We held our annual camp meeting on the Dock-green; and, at the evening's love-feast, several souls were saved.

In July 1833, I went to Liverpool to aid brother J.P. in embarking as a missionary to Canada in British North America; and, by the *Great Britain*, he and his family set sail on the 6th instant. For some weeks afterwards, I preached or attended a missionary meeting at the following places respectively (witnessing at some of them the conversion of sinners)—Liverpool, Kippax, North Ferriby, Ayton, Snainton, Scarborough, Flixton, Pocklington, Swanland, and Burnley.

Having gone from the last place to Manchester, I was met by Mr. James Gill, who had brought a conveyance to take me to Silsden, a distance of forty miles, to endeavour to settle some unpleasant matters

which had arisen in the circuit. Though I was much jaded with labour, yet as the matters in question were peculiar and important, I accompanied him. After a tedious journey, performed in storms of wind and rain, we arrived in the evening; then assembled a committee, and were enabled to settle the pending disputes at about twelve o'clock at night.

On the day following I left Silsden, and my journey was rendered somewhat unpleasant by having to sit behind an unmanageable horse, and ride through torrents of rain. On the second day after my departure, I reached Stockport, where I was kindly received by Mr. Francis Beeston; and on the Sabbath, September the 2nd, 1833, I preached for the benefit of the Sunday-school. Every hearer was admitted to the services by showing, on entering the chapel, a printed ticket which had been purchased of one of the officers. While this system secured a good collection, it was also perfectly satisfactory to the people.

From Stockport I went to Tunstall, and enjoyed the affectionate society of my friends for two days; afterwards departing to Hull, to assist in the business of its quarterly meeting for September, 1833. Peace pervaded the sittings of each day; funds were sufficient to meet demands, and we had an increase of members. Praise the Lord, O my soul!

For several following days I was employed in public services at Elloughton, Cottingham, and Bridlington-Quay. In returning by coach from the last place to Hull, a serious accident was narrowly escaped. Our driver, attempting to pass an opposition coach, drove ours upon a large heap of stones, where we stuck fast. One of the horses broke some of his harness, and ran

off; but, providentially, none of the passengers were hurt.

Soon I was called to preach in our chapel in Bluegate-fields, London; and here I had the pleasure of recognising many old friends whom I had known some years previously, and some of them saluted me as their spiritual father.

From London I went by a night coach to Redruth, in Cornwall. Economy led me to travel outside the coach; and as the night was very cold and wet, and the coachman uncivil withal, I had a very unpleasant journey. Stopping to change horses at Andover, about midnight, the coachman announced that coffee was prepared for the passengers who wished to take any. I alighted, as did my fellow passengers, and a gentleman asked me to take a cup of coffee with him; whereupon the coachman began to swear, and went out to the coach. I immediately followed; and as I was ascending the coach, he drove off without giving any notice, and the ladder instantly fell from under my feet, allowing me but a narrow escapement from falling under the coach; and the other passengers had to run some distance before he would stop to take them up. When we reached Salisbury, he had the courage to say to me, "Please to remember the coachman." I told him that I should certainly *remember* him, but, on account of his bad conduct, should not give him a farthing. My reply excited his wrath, which he evinced by abusive language; but I appeased him by threatening to have him arraigned before a magistrate, if his abuse ceased not. Being unwell, I could take nothing to eat till our arrival in Exeter; and during the hours for repose, before my departure

thence, I could not sleep; hence my predicament was far from being pleasant.

Before I commenced the next day's journey I took breakfast at a stall in the street, among some plough-boys and others; my bill of fare was three-halfpence. Not long after I had taken my seat on the coach, I made some remarks about religion, and these brought me into collision with a sceptic and a Quaker. The sceptic said, he did not believe that Jesus Christ was God. I told him, if he continued not to believe he would never be saved. Then the Quaker remarked, that he did not approve of one set of people condemning another. I assured him it was not I, but the Bible, that condemned individuals who did not believe in the Divinity of our Lord Jesus Christ. Then he replied, that, in his opinion, if a man did good works there was no doubt of his being saved. I asked, if good works sprang from the grace of Jesus Christ in the heart? and if they did, how a man, destitute of this grace, could perform them acceptably to God? "Are not the Unitarians good people?" said he; "and do they not perform good works? and yet they disbelieve the Divinity of Christ." I said, that, according to many of the declarations of Scripture, such individuals could not be in a state of salvation. The sceptic remarked, that there was a religious sect that believed, whatever good works men might do they would be of no avail to persons who had been reprobated from eternity. I told him, I believed that God willed all men to be saved and to come to the knowledge of the truth; and that the reason why men were not saved, was their unwillingness—that they might be saved if they would, as God was ready to save always, even while I was speaking. "Well," replied the sceptic, "I think there is something in man that will live when the

body is dead." After I had proposed a query which had silenced the Quaker (who had tried to nullify my efforts with the infidel) I said, if the passengers were agreeable, I would, in a few words, explain what religion was, and what it did for people who enjoyed it. All having assented to my offer, I stated rather copiously the guilt of man, his salvation by Christ, the way of faith, and the nature of heartfelt religion. All the passengers were very attentive, and the sceptic was considerably pensive and thoughtful. The Lord blessed me with facility of recollection and liberty of speech, enabling me to continue my discourse until the coach reached Plymouth, where my two friends ended their journey. From what had transpired, I had a much better opinion of the sceptic than of the Quaker.

When I reached Redruth I was very unwell, through the tediousness and coldness of my journey.

On October 27th, 1833, I preached in Redruth chapel, which was excessively crowded, and the melting influence of God's Spirit was generally experienced.

On Tuesday evening I spoke again, and several persons were brought into extreme distress through the burden of their sins; one of whom found redemption the next day.

On the Sunday following I preached twice—many persons cried for mercy, and four obtained it.

On the evening of Tuesday following I had my *full glory*, many sinners were in distress, and some of them believed and were saved.

After these services thirteen persons joined sister Landers's class, and three the preacher's class. On Saturday at noon we held a prayer meeting, at which one woman was saved.

On Sunday, November the 10th, I preached and

made collections for Redruth chapel, and on Monday evening brother Richards preached; and many persons were brought into distress, several of whom obtained salvation. At the conclusion of the last service brother Richards formed a new class of ten members. On Tuesday evening, the 12th, I preached again; and on Wednesday formed a new class, to meet at the house of Mr. Stephen Mitchell, whose wife became a member, and then aided in supporting and extending the work of God in her neighbourhood.

After taking tea one day with a family residing at Redruth, I began to pray, brother Driffild soon uniting with me, and three persons cried aloud for mercy, who, ere long, entered into the rest of the people of God. I was much interested in the case of one of these individuals, a female: when she began to seek for mercy, she uttered fervently the words, "Lord, save me;" then, feeling the approachings of Divine help, she changed her form of expression, and said, "Lord, thou wilt save me!" and finally, she exclaimed repeatedly, "Lord, thou hast saved me;" thus she received salvation. O, what glory there is in the simple exercise of faith, in laying hold of God, and receiving the atonement! In about two months the Lord gave us an increase of about two hundred souls. To him be all the glory.

Having journeyed to Falmouth, I was entertained at an inn by a landlord and his wife, who were converted, and had become members of our society. Here I preached thrice in our chapel, which stands upon a hill, and commands a beautiful view of the sea, and led a love-feast, at which the speaking was savoury, pointed, and interesting; and good was done.

I next spoke at Perrin, a village two miles distant. The chapel here being private property, our people had

once been turned out of it, and it was converted into a stable; but as the horses which stood in it frequently died, the occupants concluded that God was grieved at our having been deprived of it; consequently it was reconverted into a chapel, and in it the work of God lived and prospered.

On the next evening I preached at St. Day's, in the Baptist chapel, our own not being large enough to accommodate the people. I had a glorious time; but, fearing that a prayer-meeting, conducted Primitive Methodistically, would give offence to the people who had lent us the chapel, I refrained from holding one, and, perhaps, on this account no visible conversions took place. O the worth of prayer-meetings! After the service, brother Driffield and I were entertained for the night at the house of a friend residing not far from the chapel. Family-worship being over, we were shown to bed; and, in passing a room at the foot of the stairs, I beheld the appearance of a man, as if sitting to write. I asked brother Driffield who he was. He replied, that there was not a man in the room alluded to. I assured him there was, for I had seen him sitting at a table writing, having a candle burning before him. He asked me how the man was dressed; and, after I had told him, he said the sight was an *apparition*, that the master of the house had died some time previously, and that the two sons were disputing at law about the will. I requested him to take the candle, and to look whether there was any person in the room answering the description I had given; he looked, but could see nothing resembling a human being. I felt certain, however, that I had actually seen what I had related.

In the morning, I asked the mistress if there was any person in the room at the bottom of the stairs when we



retired on the previous night. She replied, there was not to her knowledge. This was strange. I was afterwards informed, that, before the master had died, the family could hardly live with him, as he usually cursed and swore in a manner that was frightful. This affair I must leave, assured that the last great day alone will declare many things which now appear strange and inexplicable.

After leaving the house, brother Driffeld accompanied me to see a Mr. Jones, a Wesleyan travelling preacher. We were glad to see each other, for we had been brought up at the same trade, that of potters, and in the same locality in Staffordshire, and had not seen each other for twenty-four years. In the course of conversation, he reminded me of many circumstances of our early days which I had nearly forgotten. One was, that in one of our tract-distributings we held a meeting, when two drunken men entered the house where we were worshipping, and mocked me; but that they came afterwards to acknowledge their wicked behaviour towards God and us. Other matters affecting by-gone days were related, which caused reciprocity of pleasure at our interview.

On Sunday, Nov. 24th, I preached at the Downs in the morning, and at St. Austell in the evening; and at the latter place two souls were converted.

On Monday, as I travelled in a van towards Yorkshire, Lostwithiel, through which the van passed, was in confusion on account of a publican's daughter, who had been ill-used by her step-mother, having drowned herself. She had risen early in the morning to help the servant to wash; but ah! she unfortunately yielded to temptation, and, leaving the house, plunged her body into a watery deep and her soul into eternity. This

event furnished me with a text, from which I preached to the passengers; and I prayed that God would alarm and save the parents of the poor girl and the inhabitants of the town. In this journey, I preached at Exeter and Bristol; and at the latter place I stopped a night with our missionaries, and found their lodgings to consist of one small room, and their domestic arrangements to be like those which I had observed when missioning in the infancy of the connexion, for they made their own bed, cleaned their own room, and cooked their own victuals, &c.

After weathering the cold of my long and tedious journey, I arrived safely at Hull; and on December 10th, 1833, we held our circuit's quarterly-meeting. Our pecuniary circumstances were pretty favourable, but we were sorry to find that our three months' increase of members was only forty.

On the 15th I preached at Hessle, and on the 19th and 22nd at Hull; and, after the last preaching-service, three souls were converted.

On Christmas-day, 1833, I preached at Goxhill, in Lincolnshire, where the Lord's work was progressing sweetly; and at the close of the year, at Hull, about the barren fig-tree, when the Lord searched the audience from the topmost twig to the deepest offshoot of the roots.

On Feb. 8th, 1834, I preached charity-sermons at Pontefract, where I was kindly entertained by Mr. Horner: the services were well attended, and the collections larger than on any former occasion.

I went thence to Tunstall, and, in the name of God, proclaimed the tidings of salvation to my town's-people; and then departed for Whitehaven, where, after having preached in Mount Pleasant church, the Lord gave me twelve souls.

On the day after I had preached at Whitehaven, I aided in holding a missionary meeting at Workington; and this meeting was followed by a prayer-meeting, at which eight souls were delivered from Satan. We next held a public meeting at Harrington, and I regret that a trustees' meeting followed, for my conviction was, that if a prayer-meeting had been held instead, souls would have been saved.

On Sunday, February 23rd, I preached anniversary sermons for Quarry-hill chapel, at Leeds, and one soul was saved.

On Tuesday, February 25, 1834, I entered into the engagements of matrimony with Eleanor Temperton. The marriage ceremony was performed in Sculcotes church, by the curate, Mr. Ward. As some people may inquire why I took this step, I answer, because I thought a married life preferable to widowhood; and that it was God's will that such a life should be mine. This event took place in the fifty-third year of my age; and she who became my wife was about the same age. Till the conference approached I was engaged in public services at Hull, Barrow, Swanland, and in Driffield branch of Hull circuit, &c.

On the 20th of June, 1834, brother Flesher and I started for the conference, to be held at Birmingham. On the 22nd the preachers' meeting began, and some alterations were made in the rules of the preachers' fund; but the business was done in harmony and peace. The conference began on the 23rd, and ended on the 30th instant. It was, without exception, the best conference I ever attended; for peace was maintained throughout, although there was a considerable portion of disputation.

On Sunday, the 25th instant, the camp-meeting day,

we sang through the streets to the Bull-ring ; and here brother B. preached a sermon. We then sang to the camp-ground ; and truly the Lord was in the midst of us to bless us. Six sermons were preached in the forenoon, by brothers W., Morgan, Hallam, Turner, Flesher, and myself. I was endued with considerable liberty, and cries for mercy broke forth. In the afternoon the concourse of people was so great that we were obliged to have two preaching-stands. Brothers H. and J. B. were appointed to conduct the services held at one, and brother Garner and I, those held at the other ; so that there were delivered about ten sermons, besides the holding of praying-services. At the evening's love-feast many souls were converted. After the business of the conference closed, I and a few friends were asked to the house of a person residing in the vicinity of the town, that we might enjoy the breezes of a country air, and hereby recover our strength. Our host gave me a half-pint glass mug, which had been made of sand from Mow-hill, where our first camp meeting was held. This present I highly prized.

From Birmingham I went to Sheffield, to preach, and to aid in holding a missionary meeting : and, thank God, the meeting was good, and was followed by a prayer-meeting, at which several souls were saved.

My labours were next devoted to Lincoln, Horn-castle, Swinefleet, Rawcliff, Scotter, Grimsby, Swan-land, and Bridlington ; where they were more or less owned of God, to the benefit of his people, and the salvation of souls.

November 12, 1834, I improved the death of Mrs. Beecroft, in Mill-street chapel, at Hull ; the assembly was great, and several, as I was afterwards informed, received good to their souls.

Mrs. Beecroft was born at Newland, in 1770, of respectable parents. Her father was a Baptist, and her mother a Wesleyan. Soon after I came to Hull as a missionary, she and her mother were led through curiosity to hear me and my colleagues in the Old Factory, occupied by us as a preaching room. The daughter was awakened under John Harrison, one of my colleagues, and was released from spiritual bondage under John Verity, while he was preaching about the twelve baskets of fragments. Her life was afterwards devoted to God. Her husband, who had a small farm in the neighbourhood of Hull, was unsteady, which occasioned her grief of mind; but she bore the trials peculiar to her station with Christian fortitude. It was her custom to set apart half an hour after dinner, twice a-week, for singing and praying with her servants and work-people. Her attendance at the means of grace was constant, and her connexion with our society for fourteen years was unbroken. Her liberality in supporting the cause of God, the sick, and the poor, was noble. She was seized with her last affliction as she was proceeding to the house of God, and believed it to be the cholera, and that she should die. When she was informed that an individual had died of the disease the day before, she replied, "Yes, and it may be my turn to die to-morrow;" and such it was.

Before she expired, when asked by her attendants if she was happy, she replied, "I am; I am confident I am going to Jesus." And notwithstanding the agonies of her affliction, she broke forth into a rapture of praise, just before life ceased, and then fell asleep in the arms of Jesus, October 28, 1834, in the sixty-fourth year of her age. "Blessed are the dead that die in the Lord."

At Hull the cholera assailed all ranks and ages, from persons in advanced life, lying on their couches, to children going to school. But sinners appeared awfully hardened in the midst of God's judgments; for, surrounded with death and distress, funeral processions, and other signs of sorrow, *respectable sinners*, as I may call them, were holding "musical festivals" and "fancy balls." Will not God be avenged on a people like this? In certain cases which occurred, mercy was strikingly mingled with judgment. One wicked young man, who had been married but a short time, was arrested, and, enduring the agonies of the horrible malady, he cried aloud for mercy, while his wife was crying aloud in the pangs of child-birth. It is believed, however, that before the plague closed his life he obtained the forgiveness of his sins, for he praised God even when enduring heavy bodily pain. Lo! a brand plucked from the burning. Two little children were seized with the prevailing malady when on their way from school, and were corpses in a few hours; and in the street in which I resided a woman was seized and suddenly laid prostrate on the ground. Also, a member of our society, Mrs. Cook, who had recently buried a child, was seized, and she, too, suddenly expired; but in death she shouted, "Glory!"

At Barrow, Goxhill, Barton, and Cottingham, I preached and aided at public meetings with unusual unction; and then went to preach anniversary sermons at Newcastle-upon-Tyne. I had purposed going by a steamer from Hull; but soon after I had gone on board, the boiler suddenly burst, when a boy was killed, and two men were much scalded; but I escaped unhurt. Praise the Lord, O my soul. Having to travel all night on the outside of a coach, I caught a

severe cold ; but this was a trifle to a Primitive Methodist preacher. I was entertained by Mr. Coppock, whose family feared going to the chapel on account of an accident which had recently occurred therein. A part of the ceiling of the chapel had fallen during the performance of a religious service, and hereby the people had been so much alarmed that some had jumped over the pews, and others out at the windows ; yet none were seriously hurt. On examining the cause of this affair, it was ascertained that greater danger existed than was apprehended, and that, in addition to the falling of part of the ceiling, the gallery had shrunk four inches. Workmen were immediately employed to put the chapel into a state of security. Their work was completed before I preached, and we had good attendance, much Divine influence, and liberal collections.

On the evenings of December the 11th and 12th I attended missionary meetings at Hull. We had a powerful array of advocates, and overwhelming congregations. Also, many trinkets were sent up to the platform, such as churches, chapels, mills, banks, camels, asses, lambs, dogs, &c., filled or loaded with money which the friends had collected for the missionary cause. These, and the remarks made thereon by the speakers, produced much excitement and interest, especially among our young friends and supporters.

On the following week I preached and attended powerful missionary services at Bridlington-Quay, Bridlington, Flamborough, and Mafferton.

On February the 7th, 1835, I opened a new chapel at Tetney, in Lincolnshire, where the congregations were large, and one soul was saved.



I journeyed from thence to Grimsby the next day, but was prevented from proceeding to Hull by a gale, on account of which the captain of the steamer declined going out of harbour. At Grimsby three houses were blown down; and as I stood near the pier, I heard the engineer of the packet say that his house had just been blown down, and that his children, who were in bed at the time, had narrowly escaped destruction.

On Feb. the 27th I left Hull for London, in order to take the *broken-down* circuit of the latter place once more under the wing of Hull circuit. The preachers stationed in London were brothers Oscroft, Coulson, and Bland, and the number of members was 294. On the sabbath after my arrival I preached at Bluegate-fields; and on the Monday I had to advance, on the part of Hull circuit, 16*l.*, to pay the preachers' deficient salaries. The chief of the circuit was in a state of decay, the chapel being involved, and most of the places in a shattered condition. After preaching several times, and arranging for the taking of the circuit, I returned to Hull, to communicate the result of my mission to our March quarterly meeting for 1835. At this meeting we found that our year's increase of members was 470. We decided for Alston to become a circuit; and without it, the parent circuit had 4,629 members.

From Hull I went to Driffeld, to assist in holding missionary services here and at Frodingham and Middleton; and I was glad to see that the work of the Lord was progressing at all the places. At one of our quarterly meetings for Hull circuit, brother T. Holliday announced that he had ventured to believe that God would grant him and his colleagues a certain number of souls during the next quarter. I encouraged him

to hold fast his faith, assuring him that he should have an interest in my prayers and faith ; and at the quarter's end he found that the Lord had granted the exact number for which he had prayed and believed !

On May the 15th I went to Tunstall, to preach a sermon for its Sunday-school, and attend our connexional conference. Brother Flesher preached in the afternoon, and I in the evening. The collections after the sermons were 56*l.* ; and, what was still better, several souls were converted. Brother Flesher preached on Monday evening, and collected 12*l.*

The preachers' yearly meeting was held on the 21st of May, and the sittings of the conference began on the 22nd. On the 24th the conference camp meeting was held in a field belonging to brother Joseph Nixon, where we had three preaching-stands. I was appointed to occupy one with brother Hallam and W. Cries for mercy were frequently uttered among the people ; and it was said that at our stand twenty-five souls were saved. Brother Hallam led the evening's love-feast, and I think it was the best I had ever attended. The glory of the Lord seemed to fill the chapel ; and the souls supposed to be saved at this service, and at the camp-meeting, were about *one hundred*. On Monday, May the 27th, the conference terminated, and the total number of members in the Connexion was 56,649, the increase for the year being 4,772, besides supplying the vacancies occasioned by removals, fallings away, and the departure of 587 to the eternal world.

On Sunday, June 17th, I joined my brethren and fellow-labourers in Hull circuit, to hold our annual camp meeting on the Dock-green. We sang through the streets to the market-place, and there held a prayer-meeting. The crowds that attended, of all ranks, were

exceedingly large, attentive, and serious. At the love-feast, held in the evening, heaven and hell had a mighty conflict; but, hosannah! hell was vanquished, and about twenty souls were delivered from spiritual bondage. June 21st, I preached at Hessle, and administered the Lord's supper. It was a melting occasion; the people of God rejoiced with exceeding joy.

On July 19th, I went to Moneyash to assist in opening a new chapel; and, in the journey, some wicked coach-passengers, supposing me to be a preacher, began to make sport about the Wesleyan preachers, then assembled in conference at Sheffield, and to say, that they supposed *ducks and green pease* would be very dear at Sheffield, as Methodist preachers were very fond of them. I replied, that in my opinion, if the preachers were *good men*, the Lord, the Proprietor of all things, would not object to their *having ducks and green pease*, or any other good thing, because they were the rightful heirs of the earth and its bounties; whereas, the wicked were rebels and usurpers. One of them then replied, accompanying his remarks with oaths. To this man I then directed my attention, and told him that the practice of swearing was very unpolite—that discourse was not embellished with oaths, but disfigured; and that, if he did not mend his manners, and give his heart to the Lord, he would fare very badly in the eternal world. I then waited inwardly on the Lord, praying that he would pierce the swearer with conviction; and when I began again to address the man, he said I had better cease, for my talk made him feel very *queerly*. I replied, “You will feel more queerly yet, if you don't alter your course.” When the coach stopped, this individual, to escape me, took a seat on the front of the coach. Poor sinner, he could not stand the fire!

On my arrival at Moneyash, I remembered that, when I was carnal, I stopped a night at one of its public-houses, in company with my first wife, in 1802. I remembered too, that I asked the landlady what I had to pay for our night's lodging and the refreshment we had had, and that, when she had named the sum, I offered her a dollar in payment, which was refused, not being English coin, and that a gentleman in the house, perceiving my difficulty, said he would discharge all my expenses. Wonderful! he was to me a friend in need. This affair I related to the congregation while preaching, and said, that I did not think, when thus difficultly situated at the village thirty-three years back, I should ever visit it to open a new chapel. The chapel was excessively crowded, many people having come a distance of fourteen miles to hear me; and they did not come in vain; for God blessed them abundantly.

I was very glad to find, associated with the chapel, many precious souls knit together in bonds of Christian fellowship. With the experience of Joshua Millingham, one of the class leaders, I was very much interested. He told me that he was first awakened in a public-house, whilst in a state of intoxication, and surrounded with many of his wicked companions; that he fell down upon his knees before them, and cried for mercy; and that several of them were so affected, that they wept around him; that two of them assisted him to go home; and that a few days afterwards, whilst working with some men in a marble quarry, he believed that God would save him, and then felt that his soul was at liberty. He remained in the way to heaven, rejoicing continually, and was an active and a useful member of the church of Jesus Christ.

## CHAPTER XXXII.

Visits Lincolnshire—A parson and a rabble pull down a schoolroom—Chapel built—Souls saved—Opens Lepton chapel—Blind fiddler—Fire extinguished—New year—Souls saved—Hull Mill-street chapel—Goole chapel opening—Lynn conference camp-meeting—Hull quarterly-meeting and camp-meeting—Many saved—Sheffield chapel opening—Vicar of Fulstow—A collector at the chapel opening—Morning visit—Tour to the south—Hull circuit's increase—Present salvation—District-meeting—Good News—Sheffield conference—Hull camp-meeting—Dreadful event, and narrow escape—Thunder storm—Missionary services in the north—Answer to prayer—Occasional services—Singular event—Souls saved—Lays the foundation-stone of Nelson-street chapel, Newcastle-upon-Tyne—Darlaston conference—Hull camp-meeting—Forty souls saved—Goxhill chapel opening—Awful occurrences—Chapel matters—Souls saved—Towns' Missionary revivals—Conclusion.

AUGUST the 15th, 1835, I went from Hull to Woot, in Lincolnshire, with the purpose of preaching at the opening of a new chapel; but, on my arrival, I found that a mistake had been made in the correspondence, relative to the day of my preaching, and that the chapel was not ready. However, I officiated in an old barn, at two o'clock and six of the sabbath, and had soul-shaking seasons. This place had obtained notoriety for wickedness; but brother Lamb entered it in the name of the Lord, preached out of doors, and was productive of much spiritual good to many of its inhabitants; consequently, an offer was made him, which was accepted, of the school-room as an occasional preaching-house. One morning, however, the *parson*

of the parish, assisted by a rabble, pulled the school-room down to the ground; but, as in some other cases of persecution, Satan defeated his own object; for the down-pulling of the school-room ended in the building of a neat Primitive Methodist chapel.

On September the 7th, I preached in our chapel at Hull with more than usual freedom, when one soul was blessed with pardon; and when giving tickets afterwards to a society, in Holderness-road, I found that another soul had received salvation at the same service.

Passing over many services, at which I was much holpen of the Lord, in different parts of Yorkshire, I hasten to the opening of Lepton chapel, in Huddersfield circuit, which took place on November 8, 1835. I was very much astonished to find the chapel situated in a field by a high-way, and not near any house. I feared we should lack a congregation, but was agreeably disappointed; the attendance at all the services was large, and the Divine influence accompanying them was weighty. My fellow-labourers, at this opening, were brothers Longdin and Verity. I was kindly entertained at the house of Mr. North, at Huddersfield. Praise the Lord!

At Selby, when on my return from Huddersfield to Hull, I met with brother Stansfield, from the Swinefleet circuit, and accompanied him in one of the Selby steamers. The weather being rainy, we left the deck to take shelter in the cabin. As soon as we were seated, one of the passengers asked "Blind William" to sing a song. He responded compliantly, and played his fiddle withal. When he had finished his ditty, I exhorted the passengers to seek *heavenly delights—Divine merriments*. Having thrown among them a

handful or two of heavenly fire, I left the cabin and went on deck. Shortly brother Stansfield followed me, and said, he had never seen such an effect produced among a company of people, as that occasioned by my recently delivered address ; that all who had heard it were in a state of *commotion*—some crying, “ Sing on, William ;” others saying, “ No, there is a time for all things ;” and others, that what I said was right. After a while, a soldier came to me, and requested me to go into the cabin to help him to sing a hymn. I accompanied him ; and we sang the hymn, containing the following lines :

“ Let heaven and earth agree,  
Angels and men be joined.”

After having finished the hymn, I gave a second exhortation, which was listened to with attention by all present, and one woman could not refrain from shedding tears. “ Blind William,” finding that the people were not in proper order to listen to his music, *bagged his fiddle*, and withdrew.

From the last date, till the close of the year 1835, I laboured in several parts of Yorkshire and Lincolnshire, with more or less success. I may remark that on the night of December the 11th, or the morning of the 12th, a fire broke out in my house, which burnt part of a bed, and came into contact with a counterpane, where, lo ! it was extinguished. How it was arrested when in a locality which appeared favourable to its extension, I know not. Perhaps He who commands the winds and the waves said to the flames enkindled in the house of his unworthy servant, “ Thus far shall ye go, but no farther.”

On the first Monday evening of the year 1836 I



preached in Mill-street chapel, Hull ; and four souls were set at liberty. I felt rather exhausted before I began the service, having had to let the sittings of the chapel during the day. Seat-letting fell to my lot through the death of a brother trustee, Mr. Scafe, on whom it had formerly devolved ; and I am thankful that my success has been abundant. One of the trustees had said, that if ever the sittings let for 100*l.* a year the chapel would do well ; but, thank God, so abundantly have my labours been crowned, that I have obtained yearly upwards of 130*l.*

From the beginning of the year till the March quarterly meeting, I saw the arm of the Lord made bare in convincing and converting souls in different places where I laboured ; and at this meeting I was glad to find that the year's increase of members for Hull circuit was 500. Praise the Lord, O my soul !

May the 14th, 1836, I commenced my journey to Lynn, in Norfolk, to attend our conference. Calling at Lincoln, I preached on a Sunday evening, and several souls were in deep distress. The religious services of the conference camp meeting were very powerful, especially the processioning through the streets of the town, which it was supposed would be interrupted by the town's authorities, as one of the police had intimated to me that such would probably be the case. I told the policeman that wherever we held a conference we had a procession, and that we fully intended to pursue our usual course, leaving the event with the Lord. We did as I had said we should ; and the town's people were astonished at the order and vigour of our movement ; and the multitude that accompanied the procession to the camp ground was prodigious. There were two preaching-stands ; and, during the day, there

were preached thirty sermons, held about thirty prayer-meetings, and many souls were converted to God.

Hull circuit's June quarterly meeting commenced on the 7th instant; and a disaffected person caused great annoyance; but finding the irregularity which he advocated successfully opposed, he withdrew from the Society. At this meeting the higher salary was allowed to the travelling preachers. It was resolved that mine, too, should be advanced, though I was unable to take a regular station. To this I objected; but my brethren, resolving that I should receive the same allowance as if I had been in constant service, were irresistible in their arguments and purpose; consequently, at the next quarterly meeting, I withdrew my opposition.

On June the 12th we held our annual camp-meeting on the Dock-green, at Hull. We sang through the streets, halting in the market-place, where I gave an exhortation; then processioned to the Green, where the word of God was preached to listening thousands, with the Holy Ghost and with power. At the evening love-feast many persons professed to find the Lord Jesus Christ, to the joy of their souls.

On June 19th I accompanied brother J. Flesher to Sheffield, to assist in the opening of a commodious chapel in Coal-pit-lane. Brother Flesher preached in the morning and evening, and I officiated in the afternoon. The congregations were very large and respectable, and as I listened in the morning to the beautiful and powerful reasoning of brother Flesher, and witnessed the effect of his appeals on the large assembly, I felt humbled in the dust, and wondered how it was that I had ever been received as a preacher, and been continued such for more than twenty years. With these

views of myself, I fled to the throne of grace, and implored Divine help for the service of the afternoon. The Lord granted my request, and as I addressed the audience his glory filled the house, and appeared to be felt by all present. On the morrow, as brother Flesher and I journeyed homewards, I told him what my feelings and views were as I heard him preaching on the previous morning; and, to my astonishment, he stated, that as he was hearing me in the afternoon, he had just the contrary views to mine of my preaching and of his; and that the fear of spoiling my sermon, were he to pray after it, induced him to leave the pulpit and retire into the vestry, to prevent my asking him to pray. Thus the Lord frequently humbles us, to prevent any flesh from glorying in his presence, and to show us that he who glorieth should glory in the Lord.

On June 26th I preached at Hull, and in the prayer-meeting which followed the sermon, two souls found the Lord. Also, I was glad to find some fruit appearing from our recent camp-meeting. Whilst giving tickets to brother W. Hodge's class, one of his members said that she had obtained pardoning mercy on the camp ground while I was preaching.

On Sunday, July 24, I preached twice at the opening of Hanley-green chapel, and brother Jukes once; when 21*l*. were collected, and several souls professed to find the Lord. Also at this place a person who had crossed the road to salute me, asked me if I knew him. I told him I did not. He said, "Do you not remember telling me many years ago to go home, and to say to my parents, that if they would not go to heaven with me, I ought not to go to hell with them? Well, I did as you wished me, and from that time I started for heaven; and, blessed be God, I have been in the way

thither ever since, during a period of about twenty years."

On the following Sunday I officiated twice at Hull, and God confirmed his own word by saving a soul. Shortly after this a friend came from Morley to request me to go thither and assist at the opening of a new chapel. I was interested by the conversation of the man, for he told me that through my instrumentality the Lord had converted him many years ago.

October 23, 1836, I was at Fulstow, in the Grimsby circuit, aiding in the opening of a new chapel, and here the vicar of the parish, who was a hearer, was very useful as a collector.

Passing over several public occasions at which I beheld the glory of God in the salvation of sinners, within the last two months of the year 1836, and the first of 1837, I may observe, that on the 2nd of February, of this year, whilst pleading with the Lord, in my own house, in my morning devotions, he came down upon me in an extraordinary way, a stream of power flowed upon my soul, and the *mystery* of godliness expanded upon my understanding with uncommon brightness; my heart burned with *sympathy for souls*, and with intense affection to my ever blessed Redeemer.

On Friday, February the 11th, 1837, I left home, to journey to Portsmouth and the Isle of Wight, on the *Lord's business*. On reaching the former place I was very unwell; but having taken medicine, and been kindly treated by Mr. Hudson, I was enabled to attend the public services in which I had gone to officiate. All those services were good, though we met with some annoyance when holding a missionary meeting in the town-hall at West Cowes. However, I suddenly left the platform, went into the midst of the disturbers, and

*looked at them* in the strength of the Lord, and they became confounded and ashamed. At Newport's meeting, one soul professed to find the Lord Jesus Christ.

On Friday, the 23rd, and Sunday, the 25th of February, 1837, I assisted brothers Harland and E. Jeffrey to open a chapel at Newport; and on the 26th accompanied brother Harland to Brighton to make some inquiries as to the likelihood there was of its being a suitable place at which to employ a missionary, and the result of our inquiries being favourable, a missionary was afterwards stationed there. In our homeward journey we were joined in London by brother Thomas Holliday, and took a night's coach for Hull. The night was excessively cold, and so windy, that my hat was repeatedly blown off my head. Fatigued and weather-beaten, we fell asleep, and lost the umbrella, by which we had been partly defended from the nocturnal blasts. Glad we were when we reached Hull. Experience began to teach me that long and cold journeys were exercising a pernicious effect upon my already enfeebled constitution, though some consolation accrued from the assurance I felt that the saving of the circuit's funds, and the promotion of the Divine glory in man's salvation, caused me to endure them.

On March the 6th we commenced the business of our circuit's quarterly meeting, and found that we had had an increase of 510 members during the year, and that our financial revenues were sufficient to meet all demands: but the most interesting feature of the circuit's prosperity was, that in divers parts the *converting work* was going on with increasing strength. At every public service souls were obtaining pardon. I happened to speak to one man about the salvation of

his soul, and the power of God instantly fell upon him, and he fell upon his knees to pray that the Lord would save him, and in about three minutes afterwards he sprang into Christian liberty. He then went among the people, describing how God had *saved him*, and exhorting them to flee from the wrath to come.

On April 15th I attended a district-meeting at Malton, as a General Committee delegate. The meeting was very peaceable, and the year's increase of members for the district was 1298. The weather being uncommonly cold, we could not hold a camp-meeting in the open air, consequently a continuous service, varied with prayer, singing, and preaching, was conducted in the chapel; and on the evening of the 17th instant we held a missionary meeting in the Independent chapel, which was densely crowded; and a liberal collection was made on behalf of our missions.

From Malton I proceeded to Morley, in Leeds circuit, to preach sermons, and make collections for its Sunday-school: and the Lord helped me mightily. Thence I came to Hull; and, hosannah! the first news I heard on entering into my house, was, that at a prayer-meeting held on the preceding evening, in the vestry of Mill-street chapel, the Lord had liberated from spiritual bondage, ten souls. And shortly afterwards I read a letter from brother T. Holliday, informing me, that in the Isle of Wight a good work had broken out, and had extended to the stations across the water.

On Wednesday, May 17, 1837, I went to Sheffield to attend our annual conference. The religious services connected therewith were much owned of the Lord. The procession, which moved through various parts of the town to the camp ground, was very large. On the ground we had three preaching-stands, where brothers

H. Bourne, J. Garner, and myself, had to conduct the religious services. The day was rather unfavourable, yet the attendance was large and steady; and the word of the Lord was quick and powerful, effecting visible good among the hearers. The evening's love-feast was conducted by brothers Flesher, Atterby, and myself; and we had the pleasure of having penitents praying for pardoning mercy, and the bands whose hearts God had touched declaring their interest in God's salvation. Connexional business, though attended with some difficulties, was well executed; and the increase of members for the year was 2,971, the deaths having been 873; and the total number in the connexion was 65,277.

On the Sunday following I attended Hull circuit's annual camp-meeting, on the Dock-green. It was attended by about *ten thousand* persons, some of whom were arrested by God's Spirit: and in the love-feast which followed, some of these obtained salvation, and retired from the chapel praising God for the great things they had *heard, felt, and seen*.

I beg here to make a digression, by noticing an awful event which took place on the third day after the camp-meeting. The Union steamer, lying in the Hull basin, bound for Gainsborough, with goods and passengers, was prevented from starting through the explosion of her boiler, which caused her to sink almost immediately. The scene which was presented in consequence of this catastrophe was truly horrible. Oh! to behold the corpses of persons who had been killed, and the mangled frames of those who had been wounded, was revolting. The body of one man was blown upon a roof, three stories high, and several were blown from twenty to fifty yards from the vessel, and were found



sticking in the mud of the basin, as if wedged therein by a sudden and heavy pressure ; and some were drowned in the cabin. Several persons were so dreadfully wounded, that when taken to the infirmary they died. One woman who had been blown from the deck of the packet into the water rose in about three minutes with her child, which she still held fast in her arms ; and another woman was found with her head blown off. Luke Green, one of our members, who had come twenty miles to be present at our camp-meeting, was one of the sufferers. He was purposing to return home by the steamer, and, fearing that he would not reach the pier before she started, he had even run to gain a passage ; but, ah ! he had scarcely set his feet on board, ere he was hurried into eternity. Brother Harland improved his death by preaching a sermon to a large and powerfully affected congregation, in Mill-street chapel, and good was done. One of our travelling preachers, brother Dawson, narrowly escaped with a slight wound on his arm, and the loss of his hat ; and, but for the interposition of Providence, my wife and I should have been involved in the awful calamity. She, intending to take a journey, had packed her things, and made the requisite preparation on the previous evening, purposing to sail with the ill-fated steamer ; and I, as usual, intended to accompany her to the vessel ; but in my private devotions for the night my soul was more than usually drawn out after God. I continued communing with him until between two and three o'clock in the morning, and therefore overslept the time of the packet's starting, and we were hereby prevented from sharing in the disaster that befel the unhappy sufferers. Praise the Lord, O my soul !

On Sunday, July the 16th, I attended a camp meet-

ing at Hessele. In the afternoon, whilst I was preaching, there came a dreadful thunder-storm with rain. The people put up their umbrellas, and I continued my address, dwelling on the terrible wrath of God, which was in character with the storm which howled around. The stout-hearted trembled, and conviction, like the lightning that played in the atmosphere, flashed into sinners' hearts. In the love-feast held afterwards, several sinners were converted to God.

In a short period after this I went to Barnard Castle, to aid brother Joseph Smith and others in missionary services, and the Lord helped his unworthy dust to labour with success at the services of the sabbath. On Monday we sang in procession up the town to a particular spot, where, in the name of the Lord, we lifted up our banners. Two young preachers addressed a large congregation, and I gave an exhortation and prayed. Deep solemnity rested on all present, and we continued the meeting until the pall of darkness approached: then we retired, pondering on the great matters in which we had been engaged. The next day we held a missionary meeting in the chapel, which was crowded; and for thrilling and absorbing interest, the meeting was thought to exceed all similar meetings ever held amongst us in the town. We next held a public meeting at Middleton, and here Mr. J. Smith, the superintendent preacher, told the people that, at a meeting held at South Cave, he and I had entered into an engagement to plead with the Lord for a revival of his work in Barnard Castle branch, and that God had answered prayer, as they had had an increase of *one hundred and fifty souls*. Mr. Smith's statement cheered me much; for I recollected that at the time when we engaged to pray for the outpouring of God's Spirit

on Barnard Castle branch, my soul was wonderfully baptized.

On October the 15th, 1837, and the three following days, I attended missionary meetings at Scarborough, Snainton, Flixton, and Hunmanby, and they were accompanied with the Divine approval. On the 20th instant I met the members of Scarborough society, gave them an address, and entered into a covenant with them to pray for a revival of the work of the Lord.

I pass over many services to remark, that on Sunday, November the 19th, I preached anniversary sermons at Sunderland in the morning and evening. In the former service my heart was melted into tears, which nearly disabled me from discharging my public duty; and in the latter, immediately after the first hymn had been sung, I began to preach, having omitted public prayer. I was utterly unconscious of this irregularity, and might have remained so, had not a friend the next day asked me the reason of it. Indeed I should have disbelieved that it had taken place, had not the testimony of several persons rendered it undoubtful. The cause of it I leave unaccounted for, as I do many singular things which have occurred during my missionary life. However, I thank God that the Lord crowned the service with the conversion of four or five souls.

On the morning of the 21st instant I preached a short discourse in the house of Mr. Black to his family and servants. I was greatly pleased with the order and management of this Christian household, on which the blessing of God eminently rested.

On Wednesday morning I proceeded to Newcastle-upon-Tyne, where, assisted by brothers Hebborn and Towler, I laid the foundation-stone of our new chapel in Nelson-street. The day was rather windy, but

there was a large concourse of people. In the evening we had a meeting in the Music Hall, where several addresses were delivered, and a good collection was made on behalf of the new chapel. On this occasion I was entertained at the residence of Mrs. Coppock, who had been lately bereaved of her husband, after a very short affliction. She and her family were well disposed towards the cause of God, of which they were liberal helpers.

I pass over my toils during the last month of the year 1837, and nearly six months of the year 1838, by saying merely that I witnessed the salvation of souls at divers public services in which I was engaged. In June of the latter year I attended the conference at Darlaston. The camp-meeting began very powerfully; but on account of rainy weather we were compelled to retreat to the chapel, where we had six prayer-meetings all in full exercise at the same time. It was striking to behold each of the different companies engaged as intently and orderly as if there had been but one, and to hear occasional cries for mercy and shouts of joy issuing therefrom. Connexional business was quietly and readily executed, and the increase of members for the year was 2389.

In a few days after this conference I joined my dear yoke-fellows in Hull circuit, to hold our annual camp meeting on the Dock Green; and though unfavourable weather confined us in Mill-street chapel during the afternoon, yet God's power smote many sinners; and at the evening's love-feast about forty souls were converted.

August the 19th, brother Harland and I preached at the opening of a new chapel at Goxhill, in Lincolnshire, I officiating in the afternoon. About the year

1823 we built a chapel in this place; but having become too small, it was taken down, and, instead of it, the new one was erected. After brother Harland's morning sermon, 7*l.* were collected. I thought this amount would not be equalled at either of the following services: but, to my astonishment, the afternoon's collection was 20*l.*, and the evening's 13*l.*, rendering the day's produce 40*l.* Nor was this the only result of our toil; for the Lord was powerfully present to bless the people who heard us.

About this time I received a letter from R. I. Shafto, Esq., at Bavington, in Northumberland, containing 5*l.*, with directions that I should apply it to the furtherance of the cause of God in any way I thought most important: I therefore handed it over to the quarter-day board of the circuit, to be devoted to the support of the general work. Through the Christian liberality of the esquire, I was frequently enabled to transmit donations to our circuit. And were we, as a people, more prayerful and more devoted to the work of God, we should have an increase of liberal friends, and should be increasingly useful in the earth.

At midday, on Wednesday, the 19th of September, 1838, a serious matter took place not far from my residence. When Mr. M—— and his wife were enjoying a gambol with each other, the latter took up a pistol, and, it was said, accidentally shot the former. A neighbour, hearing the report of the pistol, and the cry of "Murder" uttered by the gentleman's servant, rushed into the house of disaster, and there found Mrs. M—— holding her husband in her arms. The dying man said to the neighbour, "Oh, Mr. Chaffer, I am shot!" and the wife exclaimed, "I have shot him, Sir!" Mr. C. found the ball which had been dis-

charged lying on the carpet, and another pistol, besides that by which the gentleman had been shot, lying on the sofa, without a cap. Mrs. M——, in explanation of this tragical affair, said that she had taken up the wrong pistol in a mistake, the truth of which many people questioned. When the occurrence took place she had in her bosom two loaded pistols.

From the testimony of the servant, before the inquest, it appeared that Mr. and Mrs. M. had always slept with pistols under their pillows. The jury brought in a verdict of accidental death; having been influenced by the deposition, that Mr. M. had said before he died, that he believed it was not his wife's intention to shoot him. The affair was mysterious and awful; and what augmented its latter trait was, that the parties were gay and fashionable rebels against God. And oh! how awful for such to be suddenly summoned into the presence of the holy and just God!

Another awful circumstance took place, about the same time as that which has just been named. The *Forfarshire* steamer, bound from Hull to Dundee, in Scotland, was wrecked on the rocks of Fern Island, and upwards of forty persons perished. Oh, the necessity of being always ready to meet our God!

Being appointed to preach anniversary sermons for our chapel at South Ferriby, the recollection of some chapel affairs, which had occurred at the village, gave me pain. At one or two of these I shall briefly glance. The first chapel that was built here, being private property, was closed against us, and converted into dwelling-houses; and two purchases had to be made of the second, before it was rendered connexional. Surely it behoves all who promote chapel-buildings, to have the land secured to trustees for the Connexion, before

a farthing be expended, directly or indirectly, in materials for the erection: when this step is omitted, Satan and self-interest are almost sure to create disturbance in the church, and to load it with needless expense, if not wholly to deprive it of its edifice, and scatter its members. Care ought to be taken, also, not to saddle trustees with responsibilities that cannot be conveniently borne. In most cases, if not in all, one-third of the outlay ought to be begged, ere a brick or a stone is laid. Skilfully drawn plans and estimates ought to be secured, and prudently observed; and when the chapel is occupied, competent stewards should be appointed to office, who will attend punctually to the seat-lettings; to the proper appropriation of the pew-rents and collections; to the keeping of accounts; and to the yearly auditing and settling of them, &c.

Here, I may remark, that in the last three months of the year 1838, I officiated in public services, at different places in Yorkshire and Staffordshire; where the Lord crowned my efforts to the salvation of sinners, and the edification of believers. At Hull, while at a prayer-meeting, I witnessed the conversion of several souls one night, and of seven at another, held after I had preached in Mill-street chapel.

As the work of the Lord progressed at Hull, and souls were rapidly entering the church, the circuit resolved to employ a "TOWN'S MISSIONARY;" and brother Sansom, from London, was appointed accordingly, and soon two new classes were raised up through his labours.

Several places, besides Hull, were partakers of the soul-saving baptism. Beverley arose in spiritual power, and extended the borders of its society; and Goxhill beheld sinners flocking to God's house, to sue for



salvation. How glorious to see the church rising in her majesty, and shaking herself from the dust! O Lord, revive thy work. Hasten the salvation of the world's population! "Thy kingdom come." Soon may that illustrious day arrive, which will pour its sunlight of holiness over our planet; when "the wolf, also, shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. When the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; and when they shall not hurt nor destroy, in all thy holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

THE END.

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